



MISJONSHØGSKOLEN I STAVANGER

IS THE LAST GENERATION THEOLOGY, AS DEVELOPED BY
M.L. ANDREASEN COMPATIBLE WITH ELLEN G. WHITE'S
THEOLOGY OF THE REMNANT?

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What has prompted me to do this study in particular, is an uncertainty regarding this topic in Seventh-day Adventism today. Serving as an Adventist pastor, I wish to provide members with a fair presentation of Seventh-day Adventist history and doctrine

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CHAPTER ONE

INTRODUCTION

1.1 Statement of the problem

The theology of a last generation, as developed by M.L. Andreasen has had an influence on many Seventh-day Adventists since the 1920s. However, M.L. Andreasen only built upon the ideas of A.T. Jones in particular and to some extent E.J. Waggoner in developing his last generation theology.¹ Nevertheless, since those times, Adventism has experienced large theological tensions particularly in the 1940s and since then Seventh-day Adventism has witnessed a soteriological discussion regarding a theology of the last generation. According to Andreasen, the last generation is the hundred and forty-four thousand that are spoken of in Revelation 14. They have a special task to vindicate God's name from Satan's accusations that no one can keep God's law. Through complete dedication to God, Andreasen sees it possible to have sin completely eradicated from a person's life. He believes that the last generation will be a group of people who through their sinlessness will vindicate God, then sin will be completely dealt with and Satan will be completely defeated.² In Andreasen's description of his last generation theology, he quotes Ellen G. White to a great extent, making it seem that her writings are supportive of his theology. Still today, there are those who look upon Andreasen's last generation theology as true Adventism. Some claim that M.L. Andreasen's theology of the Last Generation, either in full or in part, is the true representation of Adventism and is congruent with the theology of Ellen G. White (Herbert E. Douglass, Larry Kirkpatrick etc.).³ Others, on the other hand, claim that his theology is not in harmony with Ellen G. White and that it would have looked quite foreign to Adventists and Adventist leaders living in the early decades of Adventist history, thus also to Ellen G. White herself,⁴

¹ Angel Manuel Rodríguez, «Theology of the Last Generation,» *Adventist Review*, October 10, 2013; available at <http://www.adventistreview.org/2013-1528-p42>; site accessed 28 April 2016.

² M.L. Andreasen, *The Sanctuary Service* (Takoma Park, Washington DC: Review and Herald Publishing, 1937), 113.

³ Herbert E. Douglass, *The End* (TEACH Services Inc., 2001), 11, 67, 71, 109. Douglass also claims that Jesus has not returned yet because God is waiting for this perfect last generation.

Larry Kirkpatrick, *Cleanse and Close: Last Generation Theology in 14 Points* (GCO Press, 2005).

Dennis E. Priebe, *Face-to-Face with the Real Gospel* (Boise: Idaho, Pacific Press, 1985).

Also other well-known Seventh-day Adventist speakers and presenters such as Stephen Bohr and Peter Gregory support and teach last generation theology.

⁴ Rodríguez, «Theology of the Last Generation».

(George R. Knight, Hans K. LaRondelle, Woodrow W. Whidden etc.).⁵ Ellen G. White was one of the founders of the Seventh-day Adventist Church and Adventists believe that she had a prophetic gift. She is still today considered a prophet among Seventh-day Adventists and her writings are the most influential and authoritative after the Bible.⁶

M.L. Andreasen was probably the most influential theologian in Adventism at that time.⁷ Yet, because of his theology, Andreasen became one of the biggest enemies of the General Conference of the Seventh-day Adventist church. They removed his credentials, but he was never disfellowshipped⁸ from the church. The tension around Andreasen was, in part, the result of conversations between Donald Barnhouse, a pastor in the Tenth Presbyterian Church, and some Adventist leaders on the nature of Christ, the economy of grace, the concept of Babylon and the concept of the Remnant. Barnhouse had earlier been of the opinion that Seventh-day Adventists were not Christians, but after his conversations with these Adventists, he published an article in Eternity magazine called «Are the Seventh-day Adventists Christians» where he claimed that they were indeed. During the conversations, the Adventists leaders claimed that Adventism taught righteousness by faith and had never taught that Christ had a sinful nature or that the atonement on the cross had been insufficient for salvation. M.L. Andreasen, however, was an influential Adventist theologian who had taught exactly these things. He was never invited to these conversations and looked upon this exemption as an assault upon himself and published a public letter⁹ where he complained and accused the church leaders of apostasy. For instance, he especially reacted to the statement in *Questions on Doctrine* saying that Christ was ‘exempt from the inherited passions and

⁵ George R. Knight, *Seventh-day Adventists Answer Questions on Doctrine* (Berrien Springs, MI: Andrews University Press, 2003), pp. 20-21.

Hans K. LaRondelle, Roger S. Boraas, Sigfried H. Horn *Perfection and Perfectionism: A Dogmatic Ethical Study of Biblical Perfection and Phenomenal Perfectionism* (Berrien Springs, MI: Andrews University Press, 1969).

Woodrow Wilson Whidden *The Judgment and Assurance: The Dynamics of Personal Salvation* (Hagerstown, MD: Review and Herald Publishing Association, 2011), 147.

⁶ Ellen G. White, «An open letter from Mrs. White to all who love the blessed hope» Review and Herald, January 20, 1903, par. 9; available at https://egwwritings.org/?ref=en_RH.January.20.1903.Art.A¶=821.22438; site accessed 28 April 2016. Ellen G. White here calls herself the lesser light who has been called to lead men and women to the greater light, which is the Bible.

⁷ George R. Knight, *A Search for Identity* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 144.

⁸ Disfellowship means to exclude/excommunicate someone from membership. It is a form of discipline in some Protestant churches such as in The Seventh-day Adventist Church.

⁹ M.L. Andreasen, *Letters to the Churches* (Oregon, Hudson Printing Company, 1959), 54.

pollutions that corrupted the natural descendants of Adam.’¹⁰ Andreasen strongly disapproved of this statement. The Adventist leaders had probably been right in their representation of Adventism, however, they had left out that there was an existing opinion in the Adventist church that collided with righteousness by faith.¹¹

A result of these conversations with Donald Barnhouse, a book was written, explaining the theology of the Seventh-day Adventist church, called *Questions on Doctrine*. This book says nothing about M.L. Andreasen’s theology on the last generation. M.L. Andreasen was not alone in his ideas on perfectionism and others had similar ideas to his, but they were never allowed to represent Adventism in these conversations since the General Conference thought it would be a misrepresentation.¹² Ever since then, many Adventists have felt pity on M.L. Andreasen and the way in which he was treated by the General Conference, and his ideas have been carried forward still.

1.2 Purpose of the Study

This paper will aim to find an answer as to why many Seventh-day Adventists believe that Andreasen’s last generation theology truly is Adventism and is in accordance with the writings of Ellen G. White. The purpose of this paper, therefore, is to explore to what extent Ellen G. White’s writings on the subject of the remnant are supportive of M.L. Andreasen’s idea about the mission and significance of the last generation during the investigative judgment and in the last days.

1.3 Significance of the Study

This study is significant because it will seek to discover whether those holding to this theology truly hold to Adventist theology which they believe is represented in the writings of Ellen G. White.

1.4 Methodology

The second chapter of this paper will present an analytic-descriptive study of the foundational elements that constitute M.L. Andreasen’s last generation theology as mostly expressed in his

¹⁰ General Conference of the Seventh-day Adventist Church, *Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-Day Adventist Beliefs* (Washington, DC: Review and Herald Publishing Association, 1957), 383.

¹¹ Knight, *A Search for Identity*, 168.

¹² Walter Martin and Ravi Zacharias, *The Kingdom of the Cults* (Grand Rapids, MI: Baker Books, 2003), 537.

books *The Sanctuary Service* and *The Book of Hebrews*. I will be looking briefly at his understanding of the earthly and heavenly sanctuary services before going into his Christological ideas as well as some of his comments regarding original sin and the nature of man. I believe that these topics will provide us with useful insight into his view of atonement which we will then discuss before we lastly study his idea of the last generation and their mission and significance in the last days.

The third chapter of this paper will be somewhat more analytical as it seeks to explore Ellen White's theology in terms of the core issues already identified. Because White's writings on the subject are vastly greater in amount compared with that of Andreasen and demands more analysis, this chapter will probably be longer than the chapter on Andreasen's theology. I will be looking at the same topics as in the chapter regarding M.L. Andreasen and have chosen to proceed in this way in order to provide a clear structure as a basis for the analysis and comparison which I will do between Andreasen and White in the fourth chapter. I will attempt to mainly look at some of her larger and well-known works and particularly on her description of this topic in her more mature work *Prophets and Kings*. In my study of White on this topic, the aim is to get a clearer understanding of her Christological and soteriological views as well as a clear and systematic overview of her description of the events surrounding the final Day of Atonement.

In the fourth chapter of this paper, I will do a critical analysis and comparison between M.L. Andreasen's Last Generation Theology and Ellen G. White's theology of the remnant in order to gain a clearer understanding of where they stand in comparison with each other and to what degree they are compatible with one another.

In the fifth and last chapter, I will present some observations and findings as a result of this study in addition to a conclusion.

As already mentioned, this study will particularly focus on soteriology and Christology.

1.5 Limitations

I will not use all of the writings of M.L. Andreasen and Ellen G. White in my study as that would be far too extensive. I will mainly concentrate on M.L. Andreasen's books: *The Sanctuary Service* and his commentary on *The Book of Hebrews*. Among Ellen G. White's writings, I will mainly be using the parts in which she is talking about this topic such as her books: *The Great Controversy* and *Prophets and Kings*. Other books or articles from the writings of both of these authors will of course also be used where necessary.

This study will not compare their views to the Bible, but will merely be a literary study between Andreasen and White. Although I will quote the Bible on several occasions, this will only be done when quoting their arguments.

CHAPTER TWO

M.L. ANDREASEN'S LAST GENERATION THEOLOGY

2.1 God's Plan and Promise in Response to the Fall

We will first look at some aspects of M.L. Andreassen's theology which we will later understand, provides the basis for his last generation theology. The first part of this chapter, then, will consist of a more descriptive treatment of Andreassen's theology relating to his last generation theology. Then, towards the end of the chapter, I will provide a more analytical synthesis of his view and emphasize the core points of his arguments. In this chapter, I also wish to get a picture of his Biblical world-view or his overall Biblical theology from Genesis to Revelation. Andreassen's view of God's plan and promise as a response to the first people who sinned, will then be significant in understanding his view of the present time and the future.

As a Seventh-day Adventist, Andreassen strongly believed in a six-day creation, which is a core element in Adventist theology. He looked at God's creation as perfect. God had created the earth and rejoiced in creating the very first human beings to inhabit the very place he had intended for them. Unfortunately, however, these humans sinned and the consequences were tremendous. However, argues Andreassen, God had a plan. Andreassen does not divide this plan into three distinctive parts, but it naturally falls into three different aspects. The first aspect of this plan, according to Andreassen, would have its fulfillment in the future. God promised a redeemer who would bruise the serpent's head. Andreassen also mentions the importance and uniqueness of Christ as the redeemer, only he who was equal with God and who was God could make atonement for the sins of human beings.¹³ Still, Andreassen emphasizes, Adam and Eve also needed present help. A second aspect of God's plan, according to Andreassen, then, would have effect in the present. Thus, God said 'I will put enmity between you and the woman, and between your offspring and hers' Gn. 3:15.¹⁴ However, M.L. Andreassen interprets this text to mean that God would promise to put 'hatred of sin into your heart'.¹⁵ From that Andreassen concludes that 'God would help him resist and conquer sin by placing enmity to it in his heart.'¹⁶ Thus, hatred towards sin becomes a means

¹³ Andreassen, *The Sanctuary Service*, 3.

¹⁴ All Bible references in this paper are taken from the NRSV Bible translation unless specified otherwise.

¹⁵ Andreassen, *The Sanctuary Service*, 4.

¹⁶ Andreassen, *The Sanctuary Service*, 5.

of power to overcome sin. This capacity for hatred of evil is a promise from God. Andreassen claims that man needs to learn to hate as much as to learn to love since ‘No man is safe who has not learned to hate sin.’¹⁷ Andreassen defines sin as ‘an attitude of mind, a disposition, an attribute, a quality of personality, a way of life, a perversion of good.’¹⁸ It was important for Andreassen to add that sin is not an entity existing independent of personality. Sin, then, according to Andreassen is always personified in connection with personality.¹⁹ Although sin is transgression of the law, he also adds that it is possible to sin without the law, referring to Romans 2:12.²⁰ According to Andreassen, however, it is possible to overcome sin through the capacity for hatred of evil which God has promised.

Andreassen continues to argue that due to the fall, human beings no longer had free communion with their Maker. Therefore, a third aspect of God’s plan was to reunite his people and creation to himself. This was to happen in the future, but throughout the history of the Bible, God wanted to show his presence among his people in order to show them his love and to give them a taste of what communion with God could be like. His presence in the sanctuary was a great manifestation of this in addition to many other ways in which he revealed himself to individuals as well as to larger groups of people. His reason for asking his people to build him a sanctuary, however, was to teach them reverence and holiness since no man could see God without holiness.²¹ The sacrificial system was God’s way of teaching his people that there was a way of escape. ‘Through faith in His blood they might enter into communion with God.’²² Holiness is an important aspect for Andreassen’s view of how human beings relationship with God must be and he explains this through the sanctuary service.

We can summarize Andreassen’s view of God’s plan and promise in three aspects then. Firstly, God would send the only redeemer who could bruise the serpent’s head. This would have its fulfillment in the future in Christ’s sacrifice on the cross. Secondly, God would provide human beings with present help in placing hatred towards sin in their hearts which would empower them to overcome sin. Thirdly, God’s plan for the future was to reunite human beings and creation to himself in the future, but to give them glimpses of true communion with him through his presence in the sanctuary. True communion with God required holiness in human beings. According to Andreassen, it appears that all these aspects

¹⁷ M.L. Andreassen, *The Book of Hebrews* (Hagerstown, MD: Review and Herald Publishing, 1948), 38.

¹⁸ Andreassen, *The Sanctuary Service*, 71.

¹⁹ Andreassen, *The Sanctuary Service*, 71.

²⁰ Andreassen, *The Sanctuary Service*, 95.

²¹ Andreassen, *The Sanctuary Service*, 5.

²² Andreassen, *The Sanctuary Service*, 6.

are related to each other and he thereafter explains how they intertwine through his description of the sanctuary services.

2.2 The Earthly Sanctuary

M.L. Andreasen explains the services in the earthly sanctuary in much detail. He argues that it is of great importance to study the sanctuary services of the OT in order to better understand and appreciate the NT.²³ He particularly emphasizes the difference between the two apartments of the sanctuary, the holy and the most holy. He explains how the altar of incense was the most important article of furniture in the first apartment. This was where the priest was to daily place the coals taken from the altar of burnt offerings. Over it he would put the incense and the smoke would ascend, filling both the first and the second apartment being close to the veil between the two.

The second apartment, Andreasen describes, which was called the most holy was only to be entered once a year, by the high priest, on the Day of Atonement, also called Yom Kippur. On this day, the high priest was to slaughter the goat of the sin offering and sprinkle the blood on the mercy seat in the most holy place and also to sprinkle the blood on the altar. This had to be done in order to make atonement for the sanctuary, for the people and for the high priest himself to cleanse the sanctuary from all their repented sins.²⁴

Andreasen suggests three prominent features of the sanctuary service:

Mediation: The sinner could only bring the lamb to the altar in the court outside the sanctuary. Only the priests could enter into the sanctuary on behalf of the sinner as a mediator between the people and God.²⁵

Reconciliation: Reconciliation between God and man was the intent of the daily sacrificial system. Sin had separated man from God, however, through this service, communion could be restored. 'Sin had separated, blood united.'²⁶

Sanctification: The daily service of forgiveness of sins in the first apartment of the sanctuary was not complete in itself. Once a year, on the Day of Atonement, the high priest went into the second apartment, the most holy place, in order to cleanse the sanctuary from sin. In Andreasen's description of the Day of Atonement, he makes a distinction between the blood of the bullock, which symbolized the cleansing of the sins and of the house of the high

²³ Andreasen, *The Sanctuary Service*, 6.

²⁴ Andreasen, *The Book of Hebrews*, 228.

²⁵ Andreasen, *The Sanctuary Service*, 16.

²⁶ Andreasen, *The Sanctuary Service*, 17.

priest, and of the blood of the goat which was for the Lord, which symbolized the cleansing of the people. The blood from the bullock, he believed, symbolized Christ's sacrifice through death, as the law demanded, and thus Christ provided the ransom in order to free the sinner from death. He argues that Christ, however, then, did not make atonement for the people. That was done through the sacrifice of the goat, whose blood was sprinkled upon and before the mercy seat. The blood of the Lord's goat, however, would cleanse the sins of the people.²⁷ Also this goat, says Andreasen, represents Christ, who is 'a type of all who will be saved.'²⁸ Although it is the blood that makes atonement, Andreasen argues that Leviticus 17:11 in some translations read: 'for it is the blood that makes atonement by reason of the life.' ARV. Thus, he interprets the blood only to be symbolic of the life. He presents his idea even more clearly in dividing the atonement into two parts: Firstly, the sinner's confession and sacrifice of the sin-offering. This act satisfies the law and pays the penalty for it. Secondly, the sinner must be freed from death, which is done through exchanging the sinful life for a pure and sinless life. This life is only found in Christ, and the symbol of this life on the Day of Atonement is the Lord's goat. Andreasen also adds that this goat died without having any sins confessed upon it.²⁹

We can now see how these three prominent features of the sanctuary, which Andreasen suggests, are closely related to the three elements of God's plan and promise in response to the fall. Both the mediation, reconciliation and sanctification which he mentions, are related to God's plan as he sees it, but he here goes further in his explanation. Simply put, his views of the sanctuary services in the earthly sanctuary are that sin separates, but through a mediator blood unites. The blood, however, Andreasen argues, is only symbolic of the life. According to Andreasen, these elements are symbolic of the services in heavenly sanctuary.

2.3 The Heavenly Sanctuary

Andreasen continues talking about a heavenly sanctuary, set up not by human beings, but by the Lord himself. Many aspects of the earthly sanctuary are symbolic of the heavenly sanctuary. It is in the heavenly sanctuary that Christ ministers on our behalf as our mediator.³⁰

²⁷ Andreasen, *The Sanctuary Service*, 67.

²⁸ Andreasen, *The Sanctuary Service*, 74.

²⁹ Andreasen, *The Sanctuary Service*, 51-52.

³⁰ General Conference of the Seventh-day Adventist Church, «The 28 Fundamental Beliefs of the Seventh-day Adventist Church;» available at <https://www.adventist.org/fileadmin/adventist.org/files/articles/official-statements/28Beliefs-Web.pdf>; site accessed 14 February 2016. This idea is one of the twenty-eight fundamental beliefs of the Seventh-day Adventist Church and is a central teaching.

He claims that the necessity of the cleansing and dedication of the earthly sanctuary was thus also representative of the cleansing and dedication that took place in the heavenly sanctuary. The earthly and the heavenly things, however, met in a particular way in the incarnation where Christ who was to officiate as High Priest was prepared and dedicated for his ministry in the heavenly sanctuary. In the incarnation, Andreasen argues that Christ could not become the Savior of man unless he, in all respects, took man's place in suffering, temptation and at last dying in the place of man. Forty days after his resurrection, Christ ascended into heaven and 'sat down at the right hand of the Majesty on high' Heb 1:3.³¹ According to Andreasen, at the end of the prophetic period of the two thousand three hundred days of Daniel 7, Christ would finish his work in the first part of the sanctuary and begin his ministry in the second part, in the most holy of the heavenly sanctuary. This, he believes would happen in the year eighteen forty-four which would mark the beginning of the cleansing of the sanctuary, also called an investigative judgment.³² During this time, he argues that there will be a special work of purification and cleansing from sin in God's people on earth. This he calls sanctification. Complete sanctification, he claims, 'is not the work of a day or of a year, but of a lifetime.'³³ Andreasen argues that Christ left human beings an example to follow in the sinless life he lived. We have also seen earlier how Andreasen emphasizes sinlessness as a requirement for salvation. God forgives sins, however, it would be better had the sins not been committed. Therefore, there is a power that keeps from sinning, a possibility of the gospel by Christ saying «Go and sin no more». '...to «sin no more» is sanctification.'³⁴

It is clear, then, that Andreasen views the cleansing on the day of atonement of the earthly sanctuary to symbolize the cleansing of the heavenly sanctuary, which he believes began in the year eighteen forty-four. What began then is a continuing process where Christ is cleansing the heavenly sanctuary from sin through the sanctification of his people until at last they will be completely sanctified. Andreasen claims that the last generation needs to enter into the most holy and be blameless before the throne of God.³⁵

His view of the sanctification of human beings, however, comes from his idea that Christ took on human nature in all respects and experienced temptation and suffering, yet did

³¹ Andreasen, *The Sanctuary Service*, 81-82.

³² Andreasen, *The Sanctuary Service*, 107.

³³ Andreasen, *The Sanctuary Service*, 109.

³⁴ Andreasen, *The Sanctuary Service*, 17.

³⁵ Andreasen, *The Sanctuary Service*, 17.

not sin. That, according to Andreasen, means that also human beings can overcome sin and temptation as Christ did. In order to get a better understanding of his argumentation, we need to study what exact nature Christ took upon himself, according to Andreasen.

2.4 M. L. Andreasen's Christology

In his writings, M.L. Andreassen's spends much time on Christology in explaining his ideas underlying his last generation theology. He also touches on some of his ideas about original sin and the nature of man as they are closely connected to his Christology. He is perhaps clearest in his understanding and description of Christ's deity and humanity in his book *The Book of Hebrews* where he is explaining his ideas as the basis for his Last Generation theology. We will first discuss Andreasen's view on Christ's divine and human nature which provide a basis for his understanding of the atonement.

2.4.1 The Deity of Christ

He starts his commentary of the book of Hebrews by explaining the deity of Christ through a comment on the first three verses of the first chapter of Hebrews. M.L. Andreasen is in his beliefs quite clear about the divinity of Christ.

Commenting on the first verses of Hebrews one, he says that Christ is the Creator of all things and is also heir of creation. Christ, he continues, was an heir to the kingdom originally given to man, to Adam. Since Adam sinned and failed, he lost his inheritance and right.³⁶ However, Christ stepped in when Adam failed as the second Adam, 'Having fulfilled every requirement, He became and was appointed heir.'³⁷ In addition, all human beings who are united with Christ become joint-heirs with Christ.³⁸ Since Christ created all things, he also created the law by which he was later willing to suffer the penalty for man's transgression of.³⁹

Later, in his comment on the third verse of Hebrews chapter one, he very clearly emphasizes Christ as God, as the 'exact expression of the very inmost nature of God... As is

³⁶ Andreasen, *The Book of Hebrews*, 27.

³⁷ Andreasen, *The Book of Hebrews*, 27.

³⁸ Andreasen, *The Book of Hebrews*, 27.

³⁹ Andreasen, *The Book of Hebrews*, 28.

the Father, so is the Son - one in essence, one in character, one in mind and purpose.⁴⁰ Christ, according to Andreasen, is eternal and not created, just as the Father.⁴¹ He also mentions the Holy Spirit as part of the Godhead.⁴² Christ is also the One who is upholding and guiding the universe towards the fulfillment of God's plan and purpose.⁴³

Andreasen continues to describe Christ as always being God and the son of God, even while he was on earth, although Christ for a little while became lower than the angels. He is very clear in stating that 'He was God before the incarnation; He was God during the incarnation; and He is God after the incarnation.'⁴⁴ Andreasen argues that something changed in Christ's role, however, after his resurrection. He says that at his ascension to heaven, Christ was accepted and anointed as a member of the human family in addition to being God and the son of God. 'He was the first man who in his own right could claim to have fulfilled the conditions of life laid down by God, which in effect is, «Obey and live.»⁴⁵

We have seen then, that Christ, according to Andreasen, has a key role in the fulfillment of God's plan and purpose. He has this particular role because of his divinity, he is one with God and he is God. We have also seen that Andreasen places emphasis on Jesus being the *first human* who had obeyed the law perfectly. We will therefore now look at why Andreasen emphasizes Christ's humanity to this extent.

⁴⁰ Andreasen, *The Book of Hebrews*, 29.

⁴¹ Andreasen, *The Book of Hebrews*, 28.

⁴² Andreasen, *The Book of Hebrews*, 27. Andreasen himself does not comment on the trinity in this commentary and neither much more in other places, but he adds a section to his book written by Samuel T. Spears. Although Andreasen does not discuss the topic himself, but chooses to include this essay in his book, one may logically assume that this is an indication of his agreement with Spears' thoughts on the subject, especially since Andreasen nowhere discusses or challenges Spears' view. This is quite strange, however, since some of Spears' claims seem to be contradictory to the very few mentions of the Godhead that Andreasen makes. Both Andreasen and Spears mostly avoid using the term trinity, but exchange it for Godhead. To Spears the concept of the Trinity presupposes a multiplicity of gods, He rather calls his theory 'a doctrine of the tri-personal God...' which 'is the doctrine of one God subsisting and acting in three persons', but not a person in the ordinary sense. Even more importantly, however is that Spears emphasizes that although The Father, the Son and the Holy Spirit are equally divine, Christ and the Holy Spirit are subordinate to the Father. This subordination was not only limited to Christ's human nature, but also to his higher nature. Still Christ is 'equal to the Father in power and glory.' We should add that Andreasen never mentions any subordination of Christ to the Father. In one place, he even states that 'only one equal with God could make atonement for its transgression (of the divine law)', seemingly placing Christ as equal and not as subordinate to the Father. Therefore, the placing of Samuel T. Spears's thoughts on the trinity in this book is somewhat bewildering and we therefore choose to omit the trinity discussion from this paper.

⁴³ Andreasen, *The Book of Hebrews*, 30.

⁴⁴ Andreasen, *The Book of Hebrews*, 37.

⁴⁵ Andreasen, *The Book of Hebrews*, 37.

2.4.2 *The Humanity of Christ*

In M.L. Andreasen's book *The Book of Hebrews*, which we have seen has the most elaborate and clear exposition of his concept of his Christology, he depicts the humanity of Christ by looking at Hebrews chapter two, which is, in large parts, devoted to the discussion of the humanity of Christ. Andreasen comments on the first few verses by noting that Christ, in the incarnation, was said to be made lower than angels 'for a little while' (NRSV). This, to Andreasen, means that Christ was made truly man at the same time as he was truly divine as described in Hebrews chapter one. Christ, in his humanity, inherited a 'sinful, fallen nature.'⁴⁶ Andreasen does not go into much detail about how exactly that sinful, fallen nature looked like in Christ, but he talks about Christ as the second Adam.⁴⁷ His probably strongest statement on the humanity Christ came in reaction to *Questions on Doctrine*, which we mentioned in the introduction. In his *Letters to the Churches*, which he published in reaction to this, he argues 'how can any say that He was exempt?'⁴⁸ He there argues that Christ also inherited what all human beings inherit from Adam after the fall and that he did not reluctantly submit to these conditions, but rather accepted them.⁴⁹ When arguing against Christ being exempt, Andreasen is especially thinking about not being exempt from weaknesses, temptations and passions of humanity.⁵⁰ When claiming that Christ inherited a sinful, fallen nature, Andreasen claims that Christ became like human beings 'in all things' and was tempted 'on all points' as human beings are.⁵¹ He seems to connect Christ's sinful nature to the temptations which he experienced and Christ's fallen nature to the physical sufferings he went through. About Christ's temptations, Andreasen mentions Heb 2:18, that Christ actually 'suffered being tempted' (KJV) making the point that Christ had to be tempted on all points like human beings are and that those temptations lead Christ to suffer. This suffering, he argues, was evident from Christ's experiences in the wilderness, Gethsemane and Golgatha.⁵²

⁴⁶ Andreasen, *Letters to the Churches*, 11.

⁴⁷ Andreasen, *The Book of Hebrews*, 160.

⁴⁸ Andreasen, *Letters to the Churches*, 67.

⁴⁹ Andreasen, *Letters to the Churches*, 67.

⁵⁰ Andreasen, *Letters to the Churches*, 4-13. He also explicitly says that he has much to say about *pollutions*, but that he will concentrate on the topic of *passions* in his letter.

⁵¹ Andreasen, *Letters to the Churches*, 3.

⁵² Andreasen, *The Book of Hebrews*, 60-61.

About Christ's fallen nature, or physical suffering, Andreasen says that he also inherited death, which was the consequence of Adam's sin which all humanity inherits.⁵³ That is, Christ did not have an immortal body. He was 'one of us and one with us' in order to be able to truly understand man's difficulties in challenges and trials and thus be able to show love and care for us as one who has experienced the same.⁵⁴ He argues that 'One who has never been hungry, who has never been weak and sick, who has never struggled with temptations, is unable fully to sympathize with those who are thus afflicted.'⁵⁵ In addition, he argues that Christ could not make reconciliation with men unless taking his place with human beings and 'in all things becomes like them.'⁵⁶ He argues quite strongly for the view that Christ was not unique in his human nature in this statement:

According to the terms of the covenant, He was not to receive any help from God not available to any other man. This was a necessary condition if His demonstration was to be of any value and His work acceptable. The least deviation from this rule would invalidate the experiment, nullify the agreement, void the covenant, and effectively destroy all hope for man.⁵⁷

To Andreasen, this does not mean, however, that Christ's experience had to be equal to ours in every respect, it was rather representative and inclusive of everything man has to suffer.⁵⁸ He believes that Christ did not suffer and die for his own sake, but for man's sake in order to become a 'merciful and faithful high priest' (Heb 2:17) and to understand the sufferings, trials and temptations of man. It is interesting to note that Andreasen places such an emphasis on the perfectly lived life of Christ, that he makes the bold claim that 'It was the life Jesus had lived that as man gave Him access to the Father in our behalf,'⁵⁹. By this claim, Andreasen placed more emphasis on the perfect life of Christ rather than on the death and blood of Christ. He uses Lev 17:11 to argue that Christ's blood is only symbolic of his perfectly lived life, thus 'It is the blood that maketh atonement by reason of the life.'(KJV)⁶⁰

⁵³ Andreasen, *The Book of Hebrews*, 57.

⁵⁴ Andreasen, *The Book of Hebrews*, 50.

⁵⁵ Andreasen, *Letters to the Churches*, 69.

⁵⁶ Andreasen, *Letters to the Churches*, 3.

⁵⁷ Andreasen, *Letters to the Churches*, 4.

⁵⁸ Andreasen, *The Book of Hebrews*, 60.

⁵⁹ Andreasen, *The Sanctuary Service*, 271.

⁶⁰ Andreasen, *The Sanctuary Service*, 271.

Andreasen argues that the perfect life Christ lived is an example for human beings to follow. ‘Christ had demonstrated in His own body that it was possible to be completely victorious over sin; but the question would naturally arise as to whether His victory was merely a singular demonstration made possible by His unique relation to the Father or whether others could do what He had done? Could men overcome as He had overcome?’⁶¹

We can summarize Andreasen’s view of the balance between Christ’s divine and human nature, then, as being completely human in all respects, but at the same time completely divine, making Christ the perfect and unique redeemer. He also quite clearly holds a postlapsarian view of Christ’s nature and does not make any exceptions or distinctions. He clearly holds that Christ did not have any advantage over human beings in his human nature. This is one of the core elements in his theology, as we will see in the next section on original sin. His emphasis on Christ’s perfectly lived life as more important than Christ’s sacrifice, needs further clarification and we will discuss this in the section about his view of the atonement. First, however, some important questions arise from his description of Christ’s human nature which affects the nature of man. For instance, did Andreasen view the fallen nature of man as subject to original sin and/or inherited sin from Adam? Also, does Andreasen argue that human beings are able to overcome sin to the same extent as Christ overcame sin? These questions lead us to examine Andreasen’s view of the concept of original sin and the nature of man.

2.5 Original Sin and the Nature of Man

A closer look at M.L. Andreasen’s view on the concept of original sin and the nature of man could also be significant in better understanding exactly what nature Christ as a human took upon himself, according to Andreasen.

In neither of the two books by Andreasen which we are primarily looking at, does he discuss original sin or human nature in particular. Only in his *Letters to the Churches* does he talk about this topic more distinctively, and also claims in one place that ‘As Adventists however, we do not believe in original sin.’⁶² This statement came in a strong reaction against the *Questions on Doctrine*’s statement that Christ was ‘exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam’⁶³ which, according to Andreasen, was utterly unbiblical and unrepresentative of Seventh-Day Adventist theology.

⁶¹ Andreasen, *The Book of Hebrews*, 33.

⁶² Andreasen, *Letters to the Churches*, 69.

⁶³ General Conference of the Seventh-day Adventist Church, *Questions on Doctrine*, 383.

However, he also alludes to his views about this topic in some places both in *The Sanctuary Service* and in *The Book of Hebrews* where natural. Andreasen explains the fall as a barrier and a separation of man from God. God's desire to be united with his people however, resulted in his presence through the tabernacle. God also gave them his law, and obedience to this law was a requirement for holiness, but although his people promised to keep it, they failed to realize their inability and their unwillingness to keep it and worshipped the golden calf a few days after the Ten Commandments had been given to them.⁶⁴ This does not mean that the law was impossible to keep however.

As we have already seen, Andreasen argues that Christ inherited what man inherits, which is a sinful, fallen nature.⁶⁵ Therefore, although Andreasen clearly does not believe in original sin, he does believe that man has inherited a sinful, fallen nature from Adam. This nature, however, is not unchangeable according to Andreasen.

An important element in Andreasen's last generation theology is that Christ was a demonstration of what God can do in human beings who are completely yielded to him.⁶⁶ He believes that man is capable of overcoming sin since Christ was able to resist sin having no other help and no advantage other than what man has available. He argues this point with very clear language in a way that should leave no one in doubt of his views of the possibility in human beings: 'With no other help from God than we may have, He demonstrated that it is possible to resist sin and have constant victory over every temptation.'⁶⁷ Andreasen argues, therefore, that complete sanctification through a gradual overcoming and eradication of sin is vital for salvation. This is even more emphasized in his description of a completely sanctified person in the judgment of whom he says that 'The evil one has come to him and found nothing.'⁶⁸ Still man is subject to death,⁶⁹ unless he is part of the last generation. Adam's sin lead to inherited death for all, except for two, Enoch and Elijah. Andreasen says that Adam's death was the demonstration of the consequences of sin, which God had warned against. Enoch's glorification, escaping death, was a demonstration of the hope that although sin separates man from God, there is a way in which that separation can be annulled and there is a

⁶⁴ Andreasen, *The Sanctuary Service*, 5-6.

⁶⁵ Andreasen, *Letters to the Churches*, 11

⁶⁶ Andreasen, *The Book of Hebrews*, 31.

⁶⁷ Andreasen, *The Sanctuary Service*, 31.

⁶⁸ Andreasen, *The Sanctuary Service*, 109.

⁶⁹ Andreasen, *The Book of Hebrews*, 57.

better future waiting for those who choose to walk with God.⁷⁰ Andreasen continues: ‘Enoch is a type of those who will be translated from the last generation.’⁷¹

Andreasen seems to have quite a high view of man, and especially of men and women in the last generation. For instance, he explains that when humans first sinned, they fell far from the relationship that they used to have with God. When Christ became human, however, man received a new dignity which united man into an even closer relationship with God than that of the angels.⁷² At the same time, he says that Christ, in the incarnation, was said to be made lower than angels ‘for a little while’ (NRSV). Here, he strangely seems to be saying that while Christ in the incarnation became lower than angels, human beings became more united with Christ than the angels are. It is possible that this may be a misinterpretation of Andreasen, but he nonetheless does place human beings in a particularly high position. He even claims that man is in some respects superior to angels even now, but are destined to an even higher place in the plan of God than angels are.⁷³

To summarize, we have seen that Andreasen does not say very much on the topic of original sin other than claiming that Adventists to not believe in it. However, he does believe that human beings have inherited a sinful, fallen, but not unchangeable nature from Adam. In addition, he also argues that human beings can overcome sin to the same degree as Christ through the gradual eradication of sin. Not only is this possible, but it is a pre-requisite for salvation. We have also seen that Andreasen seems to have a rather humanistic view of human beings. His view of man is important in his last generation theology as he boldly claims that the vindication of God and the ultimate victory over Satan rests upon the last generation. This leads us to a study of his idea of the atonement and what he believes complete atonement requires.

2.6 The Atonement

In commenting on the first verse of Hebrews chapter one, Andreasen places Jesus ‘in the prophetic line as one of the messengers and prophets of God.’⁷⁴ He also mentions something

⁷⁰ Andreasen, *The Book of Hebrews*, 277-279.

⁷¹ Andreasen, *The Book of Hebrews*, 279. It does not seem, however, that Andreasen is arguing in favor of the idea that individuals having reached perfection, even among those of the last generation, may be translated or given an immortal body individually at different times. Rather, he seems to hold that the last generation will be translated simultaneously.

⁷² Andreasen, *The Book of Hebrews*, 50-51.

⁷³ Andreasen, *The Book of Hebrews*, 51.

⁷⁴ Andreasen, *The Book of Hebrews*, 26.

similar in *The Sanctuary Service*: 'He followed the long line of noble heroes among the prophets by giving His life.'⁷⁵, there almost indicating a non-uniqueness of Christ's sacrifice through death and seemingly making Christ like any other man. On the other hand, we have already seen in his description of God's plan and promise in response to the fall, that he believes that Christ was the only possible and unique redeemer. His views here seem to be in contrast with each other, on the one hand Christ is portrayed as not unique at all, and on the other hand he is portrayed as the only and unique redeemer. A plausible explanation of this contrast may be that Andreasen, in placing Christ in the prophetic line, wishes to rather emphasize Christ's prophetic ministry than to diminish his uniqueness as redeemer.

Andreasen continues to argue that in overcoming and resisting temptation although all the sins of the world were laid upon him, he made purification for sin *by* or *for* himself.⁷⁶ He adds, 'The purging of sins was finished on the cross; the purification of sinners is still in progress and will not be finished till the last soul is saved.'⁷⁷ In agreement with his view of the heavenly sanctuary, he claims that Christ did not finish his work on the cross and uses Heb. 7:25 to argue that Christ has a continuing intercessory work to do as man's advocate. An understanding supporting a completely finished work on the cross is a very limited understanding of atonement, according to Andreasen.⁷⁸

Andreasen also refers to Christ's role as high priest sitting at the right hand of God. This role is very important in Andreasen's thinking. He also believes that Christ's ministry in the heavenly sanctuary from the year eighteen forty-four had consisted of an investigative judgment, a symbol of the Day of Atonement and is therefore a cleansing of the sanctuary. We saw in his description of the earthly sanctuary, that it was the blood that accomplished the atonement, but by reason of the life. He says that 'Christ's life, symbolized by the blood, is our salvation.'⁷⁹

Further, he discusses that Christ was not only to make purification for sin possible; but he was *to make an end of sins* also. This phrase refers to Daniel's prophecy of the seventy

⁷⁵ Andreasen, *The Sanctuary Service*, 30.

⁷⁶ Andreasen, *The Book of Hebrews*, 30. He argues that in the sentence 'by himself purged our sins' the word 'our' does not exist in the best manuscripts and should therefore be omitted. The purification of sins then, he says, which in Greek is in the middle voice, should firstly be understood as referring to himself.

⁷⁷ Andreasen, *The Book of Hebrews*, 30.

⁷⁸ Andreasen, *The Book of Hebrews*, 30-31.

⁷⁹ Andreasen, *The Sanctuary Service*, 55.

weeks in Daniel 9.⁸⁰ Andreasen says that his understanding of: *to make an end of sins* ‘means more than merely to forgive sins. It means the complete eradication of sin out of the life. It means sanctification, the uprooting of every evil, a life completely controlled by the Holy Spirit. This was Christ’s work, and this He was to do within the allotted time mentioned by the angel.’⁸¹

Andreasen in a way summarizes his own view about Christ’s atoning work in three phases: 1) He made ‘an end of sin’ and finished this first phase *before* the cross ‘annulling sin in his own body.’ This phase relates to Christ making purification of sin by or for himself. 2) ‘Christ bore the sins of men for the purpose of suffering for them and paying the penalty due to sin.’ This second phase began in Gethsemane where Christ passed a test similar to, but harder than that of Job, in order to be treated as sinners deserve. He says that Christ had a different relationship with his Father in Gethsemane than he had had before and that he was deprived of God’s protection. This phase was completed on the cross with Christ’s own words: ‘It is finished.’ John 19:13.⁸² 3) Ministering at the right hand of God in the heavenly sanctuary, Andreasen claims that Christ needs to make a demonstration in his saints on earth which is vital to man’s salvation. ‘Christ had demonstrated in His own body that it was possible to be completely victorious over sin; but the question would naturally arise as to whether His victory was merely a singular demonstration made possible by His unique relation to the Father or whether others could do what He had done? Could men overcome as He had overcome?’⁸³ According to Andreasen, this demonstration is necessary in order to ‘complete Christ’s work and make it efficacious for man’ and will see its fulfillment in the 144,000 who will stand faithful in the time of trouble without a mediator.⁸⁴ We will return to Andreasen’s description of these final events later.

⁸⁰ Andreasen, *The Book of Hebrews*, 31. In Seventh-day Adventist theology, the prophecy of the seventy weeks is understood as one day representing one year. That means that the seventy weeks are believed to mean four hundred and eighty-three years starting from the restoration and rebuilding of Jerusalem completed by the decree of Artaxerxes Longimanus in 457 B.C. The prophecy has its fulfillment at Christ’s baptism and Christ’s own words confirms the fulfillment ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.’ Mark 1:15.

⁸¹ Andreasen, *The Book of Hebrews*, 31. By ‘the allotted time mentioned by the angel’, Andreasen refers to the angel in Dan 9:24: ‘Seventy weeks are decreed for your people and your holy city: to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.’

⁸² Andreasen, *The Book of Hebrews*, 33

⁸³ Andreasen, *The Book of Hebrews*, 33.

⁸⁴ Andreasen, *The Book of Hebrews*, 33-34.

It is the first and the second phase of Christ's ministry, Andreasen argues, that Hebrews 1:3 refers to when referring to the *purging* of sins. The third phase is currently in progress in the heavenly sanctuary and in the church on earth where Christ is destroying and eradicating sin in his saints. This third phase is part of the *cleansing* of the sanctuary.⁸⁵

Andreasen's idea of the atonement as presented in these three phases is among the very key pillars of his last generation theology. It is not difficult to follow his train of thought, and what he is arguing here only builds upon his view of the sanctuary and of God's promise plan. In arguing that Christ's relationship with his Father had changed in Gethsemane, he seems to want to prove here, that Christ could live and encounter such suffering and temptation without being sustained and protected by his Father. He may be later making some parallels between Gethsemane and the time of trouble for the last generation.

He is becoming more and more specific however, especially in his description of the third phase where he argues that God needs to make a demonstration that not only Christ, but a whole group of people can be completely victorious over sin. It is important to note that the reason why he believes this demonstration to be necessary is to complete Christ's work and to make it efficacious for man. Christ's work, then, Andreasen believes, is incomplete and inefficacious for man without a large demonstration of human beings living sinlessly in the last days. Achieving complete victory over sin is, according to Andreasen, a pre-requisite for salvation. Earlier, Andreasen has not been so explicit in talking about a last generation, but he has laid the foundations underlying the idea. His description of the third phase is perhaps not surprising, then, as it comes as a result of the arguments he has been making so far. The question naturally arises then, as to what the significance and mission of the last generation consists of, in what he describes as the third phase?

2.7 The Mission and Significance of the Last Generation

All of what we have seen from M.L. Andreasen's theology so far comes together in his description of the mission and significance of the last generation. We know that he emphasises the cleansing of the sanctuary beginning in the year eighteen forty-four with an investigative judgment. This time period, according to Andreasen, is a process of sanctification and gradual eradication of sins among God's people. There will be a group of people, he claims, a last generation, which will be completely sanctified because they have

⁸⁵ Andreasen, *The Book of Hebrews*, 34.

perfectly followed Christ's example and have gained victory over sin. We will now examine in more detail what he believes is the significance and mission of this last generation.

Andreasen's view of the significance of the last generation is based on what he believes are the accusations of Satan against God and God's government. Satan accuses God of being unjust requiring men to keep a law that is impossible to keep and that no one has ever kept. Andreasen claims, therefore, that in order for God to prove that he is just, he needs to demonstrate that it can be done and 'under the same conditions to which men are subject.'⁸⁶ He interestingly believes that this demonstration which was made through Christ was somewhat insufficient. He adds that there was still hope for Satan to succeed although Christ had overcome him. He could still succeed with men and thus perhaps defeat them.⁸⁷ We must note that the way in which Andreasen claims that God responds to these accusations, is perhaps one of the most vital elements in Andreasen's last generation theology. He calls the question of whether God's law can be kept a vital question.⁸⁸ Andreasen claims that 'God must meet Satan's challenge.'⁸⁹ Andreasen argues that God expects that he will be able to produce a commandment keeping people. By commandment keeping, Andreasen means 'entire sanctification, a holy life, unswerving allegiance to right, entire separation He also argues that this group of people who will keep all the commandments by necessity also have to be Sabbath keepers, as the ten commandments require. The Sabbath will be a special sign of the last generation.'⁹⁰

In order to explain God's way of response to Satan's accusations, Andreasen adds that it is not God's purpose only to have a few people to keep the law. Instead, he will produce a large group, also spoken of as the hundred and forty-four thousand. This is the very last generation before Christ's second coming. Strangely, however, he also says that 'It is necessary for God to produce at least one man who has kept the law. In the absence of such a man, God loses and Satan wins.'⁹¹ One may be perplexed as to why Andreasen believes that it is necessary for God to produce a large group of people when he is claiming that producing one such man is sufficient. This statement seemingly undermines one of his core arguments. It is also strange since he continues to argue that God is not only waiting, but he is dependent

⁸⁶ Andreasen, *Letters to the Churches*, 5.

⁸⁷ Andreasen, *The Sanctuary Service*, 111.

⁸⁸ Andreasen, *The Sanctuary Service*, 112.

⁸⁹ Andreasen, *The Sanctuary Service*, 112.

⁹⁰ Andreasen, *The Book of Hebrews*, 110.

⁹¹ Andreasen, *The Sanctuary Service*, 113.

for this to happen before the end can come. Andreassen does not believe that this group is not particularly strong or trained. Rather he describes them as the weakest, those who are most affected by inherited and accumulated sin. This last generation will prove that no other generation has had any excuse for not keeping the commandments. But this is still not sufficient, he claims. This last generation will even have to pass a test that can be compared to that of Job and they will succeed.⁹² We should note here, that in Andreasen's description of the second phase beginning with Christ in Gethsemane, Andreasen is arguing that Christ too, passed a test similar to that of Job, though more severely. He says that during this time, Christ's relationship with God had changed; he was forsaken by God and deprived from God's protection.⁹³ He seems to be indicating then, that the last generation not only will stand without a mediator during the time of trouble, but also without God's protection.

The purpose of this demonstration, he claims, is to vindicate God fully against Satan's accusations. It is only in this last generation that this full vindication will take place through the hundred and forty-four thousand who will reflect the image of God completely.⁹⁴

One may then ask how anyone can be saved who are not part of this last generation and who perhaps are already dead? Andreassen answers by claiming that many in God's word were called saints or sanctified who still had faults. Complete sanctification, however, is the result of a lifetime, but is a requirement for translation. Only then can man stand without fault before the throne of God.⁹⁵ Andreasen also mentions that God throughout the ages has had faithful ones, such as martyrs, for instance, that have attained to this perfection during their lifetime, and thus, they too may be saved. Still, Andreasen claims that it is not how far one has come, but the direction in which one is facing that counts more.⁹⁶ This final demonstration in the last days, however, will be done in a remnant, through which 'the most sweeping and conclusive demonstration of all the ages of what God can do in men'⁹⁷, will be made. Andreasen adds that the salvation of mankind is not a matter of greatest importance in the universe. Rather, the vindication of God's name from Satan's accusations is of even greater importance.⁹⁸

⁹² Andreasen, *The Sanctuary Service*, 112.

⁹³ Andreasen, *The Book of Hebrews*, 32.

⁹⁴ Andreasen, *The Sanctuary Service*, 113.

⁹⁵ Andreasen, *The Sanctuary Service*, 109.

⁹⁶ Andreasen, *The Book of Hebrews*, 56.

⁹⁷ Andreasen, *The Sanctuary Service*, 109.

⁹⁸ Andreasen, *The Sanctuary Service*, 115.

On the one hand, God's vindication and the salvation of mankind, because Satan might still possibly not be defeated, is therefore dependent on this last generation's demonstration.⁹⁹ The way in which he describes the mission of the last generation, makes human beings co-redeemers. Andreasen begs his readers to be cautious, however, not to live as though they are to finish the work by themselves, as though it depends on them. They should not focus so much on the hard task such as to doubt whether God will provide them with sufficient help. Instead, they should focus on joyful Christian living and cast their burdens on the Lord.¹⁰⁰

On the other hand, God's people are, of course, dependent on God's help in order to overcome sin. However, according to Andreasen, once all sin has been overcome, they will stand without a mediator, which is Christ, during the time of trouble when the door of probation is closed.¹⁰¹ This is the final demonstration. The sanctification process is only what leads up to this final demonstration and is what makes this last generation fit for the great trials that they will meet at that time, and they will not yield.

Having studied the significance and mission of the last generation, according to Andreasen, a few elements are added to our study of his last generation theology. We have seen a vital and foundational element in his emphasis on how God must meet Satan's challenge in order to disprove his accusations and stand vindicated. This demonstration is made crucial by the threat that Satan might still conquer. The demonstration of the last generation which will vindicate God's name from Satan's accusations is of the greatest importance in the universe, according to Andreasen. We have also seen, however, that Andreasen divides the mission of the last generation into two parts. Firstly, the last generation will prove through their sanctification that God's commandments can be perfectly kept. Yet, this demonstration is not sufficient. Secondly, the last generation will pass a test similar to that of Job. The question is: when will this demonstration and the subsequent test take place? In the next section we will look at Andreasen's view of the last day events, we will look at what will happen, and in what order things will take place.

⁹⁹ Andreasen, *The Sanctuary Service*, 115.

¹⁰⁰ Andreasen, *The Sanctuary Service*, 45.

¹⁰¹ Andreasen, *The Book of Hebrews*, 95.

2.8 Last Day Events

Andreasen has mentioned several events which will happen in the last days, such as the judgment, a time of trouble, a translation, Jesus' second coming etc. The question however, which is quite significant, is in what order, according to Andreasen, will these events happen?

Firstly, when discussing the judgment, Andreasen seems to be placing this event from the time of the 'investigative judgment' of the righteous beginning in the year 1844, according to Seventh-Day Adventist theology,¹⁰² and at some point transitioning into an ongoing judgment of the wicked throughout the millennium.¹⁰³ At a closer look, Andreasen claims that the investigative judgment of the righteous must have come to an end before Christ's second coming. The wicked, however, will be judged during the millennium since their destruction will not happen before after the millennium (Rev 20 and 21).¹⁰⁴ Andreasen argues that God's people on earth need to be cleansed from sin in order for the cleansing of the heavenly sanctuary to be completed.¹⁰⁵ This event, he also calls the closing of the door, as in the parable of the ten virgins.¹⁰⁶ The consequence of the end of the judgment of the righteous is that Christ will leave the sanctuary, the door will be shut, and the last generation will have to stand without a mediator and they will pass through terrific struggles, even facing death.¹⁰⁷ Satan will have no limitations other than not being allowed to kill the saints. Finally, they pass the test and God puts his seal upon them. Then the doors of the temple shall be opened and they shall enter into the most holy place together with Christ. They shall be kings and priests, not only serving God before the throne, but also sit with Christ on his throne.¹⁰⁸ It is unclear as to where exactly Andreasen places the translation, but as we have seen, the saints need to be completely sanctified and thus be ready for translation before the time of trouble.

He argues then, that the demonstration in the last generation that God's law can be perfectly kept will happen before the closing of probation, that is, at the closing of the investigative judgment. The test which they have to pass through will happen after the close

¹⁰² General Conference of the Seventh-day Adventist Church, «The 28 Fundamental Beliefs of the Seventh-day Adventist Church». It is a fundamental idea in Seventh-Day Adventist doctrine that the year 1844, which was previously believed to be the second coming of Christ, but which turned out to be a great disappointment, instead marked the time in which Jesus finished his ministry in the first part of the sanctuary and entered into the second part of the sanctuary, the most holy. Since then, Christ has been doing an investigative or vindicative judgment of the righteous dead.

¹⁰³ Andreasen, *The Sanctuary Service*, 116-120.

¹⁰⁴ Andreasen, *The Sanctuary Service*, 117.

¹⁰⁵ Andreasen, *The Sanctuary Service*, 115.

¹⁰⁶ Andreasen, *The Book of Hebrews*, 95.

¹⁰⁷ Andreasen, *The Book of Hebrews*, 33.

¹⁰⁸ Andreasen, *The Sanctuary Service*, 114-115.

of probation, when Christ ceases his intercession in the heavenly sanctuary, and they will stand without a mediator.

2.9 Analytical summary of M.L. Andreasen's Last Generation Theology

In order to summarize the key elements of M.L. Andreasen's theology of the last generation, we have seen that explains how Satan is accusing God of having made a law that no one can keep. Andreasen is arguing that God must meet Satan's challenge in order to stand vindicated. This vindication, he claims, could not merely be accomplished through Christ's sacrifice on the cross.

His sacrifice only was a symbol of his perfectly lived life on earth. Christ demonstrated that God's law could be perfectly kept, but this was not sufficient. Andreasen argues that it was not God's purpose to make only one demonstration of perfect law-keeping. In addition, although Andreasen believes that Christ had no advantage over human beings in fighting temptation, some could believe, he argues, that Christ was able to keep the law because of his unique relationship with the Father. Rather Christ's life was an example to follow. Andreasen claims that it is fully possible to follow Christ's perfect example as Christ took upon himself sinful, human nature and did not have or use any advantages that human beings do not have. Through the work of sanctification and the hatred towards sin which empowers them to resist temptation, they will show how it is possible to have victory over sin and one by one their sins will be eradicated as they fight against them.

We have also seen that Andreasen has a very high view of human beings and this is evidenced through the special mission and significance which he places on the last generation. During the investigative judgment, the special mission of the last generation is to make a universal demonstration that God's law can be perfectly kept. This in itself is not sufficient, however, as they also need to pass a test similar to that of Job in the time of trouble. The time of trouble will come after probation has closed and Christ has ceased his ministry in the heavenly sanctuary. Then they will stand pure and sinless in the sight of God and be ready for the time of trouble where they will be able to stand without a mediator. By this they will vindicate God and defeat Satan because Satan up until this point will be able to gain victory if the last generation fails to vindicate God.

Thus, we can conclude that his theology stands on the following key foundations divided into three categories:

- 1) Regarding the atonement: Christ's sacrifice and perfectly lived life are important, but insufficient. Vindication of God's name is more important than salvation of mankind.

Complete sanctification and sinlessness in human beings is possible and a pre-requisite for salvation.

2) Regarding the nature of Christ and the nature of man: Christ took on human, sinful nature and had no advantage over human beings. God promised, in response to the fall, to put hatred against sin in the hearts of human beings which can empower them to overcome sin.

3) Regarding the remnant: God must disprove Satan's accusations that no one can keep God's law. Human beings play a significant role, they vindicate God's name through their perfect obedience to the law.

We will now turn to Ellen G. White's description of what she calls the remnant in order to see whether or to what extent M.L. Andreasen's theology of the last generation is compatible with her theology of the remnant.

CHAPTER THREE

ELLEN G. WHITE'S THEOLOGY OF THE REMNANT

3.1 God's Plan and Promise in Response to the Fall

This chapter will be of a more analytical nature as it seeks to explore her theology in terms of the core issues already identified. In addition, as mentioned in the introduction, a description of her views on these topics may require more space than the views of Andreasen as she has written considerably more than Andreasen and a clear view of her arguments require at times more analysis.

In this chapter we will look firstly at what elements provide the foundation for her theology of the remnant and will be a more descriptive treatment of her theology regarding this topic. Then, towards the end of the chapter, I will provide a more analytical synthesis of her view and emphasize the core elements of her arguments. Also in this chapter, I wish to explore the Biblical world-view or her gospel paradigm beginning in Genesis and ending in Revelation. Ellen G. White's view of God's plan and promise as a response to sin is important in order to understand her view of the remnant. This will help us to keep in mind what she believed God had promised would happen at the end of time when we later will look at her view of the mission of the remnant.

In Ellen G. White's book *The Spirit of Prophecy*, published first in 1870, she portrays the battle between God and Satan from the very beginning of Satan's fall, the beginning of earth's history, and to the very end and destruction of him and his angels. She also talks about how this controversy is seen in the Bible and also in history. In one of her first chapters in this book, White deals with the plan of salvation as a plan immediately put into action as a response to the fall. There she describes how Adam and Eve's sin and fall led not only to consequences for themselves, but to death for all human beings. However, Christ pleaded with the Father, she argues, and suggested to give his own life, taking the sentence of death for human beings upon himself. Through him, then, man could find pardon 'through the merits of his blood, and obedience to the law of God'.¹⁰⁹ She continues to describe how the transgression of the law by Adam and Eve caused a separation between God and man. Adam and Eve had been able to communicate directly and freely with God who even walked in the Garden of Eden, dwelt among them, spoke with them. Now, this relationship had changed.

¹⁰⁹ Ellen G. White, *The Spirit of Prophecy vol. 1* (Battle Creek, MI: Steam Press, 1870), 45.

White says that God from then on would communicate to man through Christ and angels.¹¹⁰ White interestingly notes how the situation no longer was hopeless for man. Despite man's great sin, Satan would not gain complete control over him and 'by faith in the atonement of the Son of God' and 'through a life of repentance', man could be 'redeemed from his transgression of the Father's law'.¹¹¹ She even adds that 'Such a sacrifice was of sufficient value to save the whole world', although only a few would accept Christ's sacrifice and be saved.¹¹² Her definition of sin is the transgression of the law. The conditions for salvation are 'repentance and obedience, relying by faith upon the merits of the sacrifice offered.'¹¹³

In addition to Christ's sacrifice, White also mentions Enoch's prophetic vision in Jude 14 and 15 as part of God's plan and promise. There Enoch sees a second coming where the Lord comes in glory with ten thousands of his holy ones and he executes judgment on the wicked.¹¹⁴ She also talks about God promising a final restoration of all things where all creation will be restored to its original perfect condition, as it was in Eden. She says that human beings, for instance will have a new, immortal body and man will be able to eat of the fruit of the tree of life which gives eternal life.¹¹⁵

We can summarize White's view of God's plan and promise in response to the fall as the following: God will firstly send his own Son to the world as a sacrifice for the sins of men. Then he will send his Son a second time in glory with ten thousands of angels. Then he will also execute judgment and lastly he will restore all things to its original and perfect state.

As a part of the plan of salvation, White explains how God asked human beings to sacrifice an animal in order for them to understand that the consequence of sin is death. The sacrificial offerings and the blood of the animals were to point forward to the promise of the great sacrifice and the blood of God's own Son as part of God's plan.¹¹⁶ White also talks about the earthly sanctuary as being symbolic of a heavenly sanctuary. She believes that the heavenly sanctuary has an ongoing ministry even after Christ's death and resurrection up until the closing scenes of a final judgment. A better understanding of her views of the earthly and

¹¹⁰ White, *The Spirit of Prophecy*, 54.

¹¹¹ White, *The Spirit of Prophecy*, 50.

¹¹² White, *The Spirit of Prophecy*, 51.

¹¹³ White, *The Spirit of Prophecy*, 51-52.

¹¹⁴ White, *The Spirit of Prophecy*, 8.

¹¹⁵ Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press Publishing Association, 1911), 644.

¹¹⁶ White, *The Spirit of Prophecy*, 54.

heavenly sanctuary, therefore, is significant in order to understand her concept of the remnant in the last days.

3.2 The Earthly Sanctuary

Ellen G. White describes the earthly sanctuary as a ‘miniature model of the heavenly sanctuary’.¹¹⁷ The reason why God asked Moses and the Israelites to build the sanctuary, she explains, was in order for God to dwell among his people, to show his presence among them in a special way.¹¹⁸

White also talks about the two apartments in the earthly sanctuary and their significance. She explains that in the first apartment, daily sin offerings were made, and that in the second apartment, the most holy, symbolized the atonement and intercession.¹¹⁹ In this part of the sanctuary, the high priest entered only once a year. This day was called the Day of Atonement.¹²⁰ She interestingly describes that the sin-offerings throughout the year only transferred the sins to the sanctuary and was not entirely sufficient as a means to release from the condemnation of the law. She explains this further as she says:

On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary.¹²¹

She also continues to describe how the high priest, before exiting the tabernacle, lays his hands on the scapegoat and confessed all the iniquities of the people. This goat was then sent away bearing these sins as a symbol of these sins being completely separated from the people.¹²² This description of the Day of Atonement is significant in her understanding of the Day of Atonement in the earthly sanctuary as a symbol of the ministry in the heavenly sanctuary. White actually often talks about the earthly and the heavenly sanctuaries simultaneously, making many parallels. She says that we have been given the details of the

¹¹⁷ White, *The Spirit of Prophecy*, 269.

¹¹⁸ White, *The Spirit of Prophecy*, 271.

¹¹⁹ Ellen G. White, «Lessons from the Life of Solomon - No. 9» Review and Herald; available at https://egwwritings.org/?ref=en_RH.November.9.1905.par.1¶=821.26071; site accessed 28 April 2016.

¹²⁰ White, *The Great Controversy*, 419.

¹²¹ White, *The Great Controversy*, 420.

¹²² White, *The Great Controversy*, 420.

work of the earthly sanctuary in order to better understand the work of Christ in the heavenly sanctuary.¹²³ The earthly sacrificial ministry in the sanctuary, she says, was finished at the cross. The sacrificial system was only to point forward towards Christ, and at his death and resurrection, this ministry was abolished as he had made the ultimate sacrifice in himself.¹²⁴ White is particularly concerned with the ministry in the most holy place at the Day of Atonement, and claims that the earthly ministry on the Day of Atonement is significant in understanding Christ's work in the heavenly sanctuary.¹²⁵

To summarize, White emphasizes that although the blood of sin-offerings throughout the year in the sanctuary was not sufficient, on the Day of Atonement, blood was still the only means of the cleansing of the sanctuary and for the releasing from the condemnation of the law. In addition, she adds that this was done through the mediatorial work of the high priest. She also argues that the services in the earthly sanctuary pointed towards Christ's death and was thus abolished at the cross, but that Christ continued his ministry as high priest in the heavenly sanctuary after his ascension.

3.3 The Heavenly Sanctuary

When looking at the parallels between the earthly and the heavenly sanctuary, White says that Christ was the sin offering, made instead of the sin offerings made by the people through sacrificing animals. When Christ ascended into heaven, he continued to minister as high priest at the right hand of God.¹²⁶ It might be necessary to note that when White describes Christ's ministry in the heavenly sanctuary, she is referring to what the ministry in the two different apartments in the earthly sanctuary symbolized. Thus, when the earthly sacrificial system ceased and Christ ascended into heaven, Christ ministered on behalf of human beings in the holy place, that is, in the first apartment of the heavenly sanctuary. However, Christ had not yet ministered in the most holy place. This, she said, would happen at the end of the two thousand three hundred days prophecy of Daniel 8, that is, in 1844. Then Christ was 'to make a final atonement for all who could be benefited by His mediation, and to cleanse the sanctuary.'¹²⁷ This day of atonement was neither the end of the world, nor the second coming

¹²³ Ellen G. White, *Spiritual Gifts*, vol. 1 (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1858), 160.

¹²⁴ White, *Spiritual Gifts*, 161.

¹²⁵ White, *Spiritual Gifts*, 161.

¹²⁶ White, *Spiritual Gifts*, 162.

¹²⁷ White, *Spiritual Gifts*, 161.

of Christ, as many Christians believed in 1844 and were disappointed that did not happen. Rather, she argues that it was the beginning of a last judgment, an investigative judgment where God would justify his people through the merits of Christ's sacrifice on the cross. She says that 'While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people on earth.'¹²⁸ She does, however, emphasize that the year eighteen forty-four marked the beginning of the investigative judgment of the righteous dead. The investigative judgment of the righteous living, she says, has not yet commenced, but will soon begin.¹²⁹

Her view of Christ's ministry in the heavenly sanctuary can be summarized into three parts. First, Christ's ministry in the first apartment began when he ascended into heaven after his resurrection and ended in the year eighteen forty-four. Second, Christ's ministry in the second apartment began in the year eighteen forty-four with an investigative judgment of the righteous dead. Third, Christ will also judge the righteous living at the end of the investigative judgment, but this, in White's lifetime had not yet commenced. The ministry in the mostly holy part of the heavenly sanctuary is a crucial part of her concept of what will happen in the last days before Christ's second coming and provides a basis for her concept of the remnant and their mission. However, if Christ's ministry in the heavenly sanctuary consists of an investigative judgment first of the dead and then of the living, as she suggests, we also need to look at what Christ expects of human beings in order to declare them as righteous in the judgment. This makes us go back to the incarnation of Christ.

3.4 Ellen G. White's Christology

Ellen G. White's Christology cannot be viewed in isolation, but in view also of her ideas on original sin and on the nature of man. However, we will first study her Christology. White clearly claims that Christ shared Adam's and man's fallen nature:

By taking upon himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, «that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses.» He was touched

¹²⁸ White, *The Great Controversy*, 425.

¹²⁹ Ellen G. White, «Letter 51» 1886, par. 24; available at https://egwwritings.org/?ref=en_Lt51-1886.24¶=4260.30; site accessed 28 April 2016.

with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot.¹³⁰

Some questions arise from this statement regarding ‘man’s nature in its fallen condition’ which brings us to the topic of original sin and the nature of man. Before looking at those subjects, however, we need to look more closely at how White describes the balance between Christ’s divine and human nature.

3.4.1 *The Deity of Christ*

Ellen G. White describes the deity of Christ in quite explicit terms. ‘The divinity of Christ’, she says, ‘is the believer’s assurance of eternal life.’¹³¹ In the context of this statement, she is, however, more concerned with Christ’s ontological pre-existence as Christ original, unbowed and underived. In an earlier chapter in the same book, however, she argues for Christ’s chronological pre-existence where she mentions Jesus’ words to the Jews in John 8:58 ‘Very truly, I tell you, before Abraham was, I am.’¹³² The connection between Christ’s divine nature and salvation becomes even more evident when she speaks of the divinity of Christ as becoming effectual in the salvation of human beings.¹³³ The belief in Christ’s divinity is of such great importance to her that she explicitly states that Seventh-day Adventists believe in the divinity of Christ and Christ’s pre-existence.¹³⁴ She also strongly criticizes those who reject the divinity of Christ and his pre-existence claiming that such a rejection lowers one’s view of the work of redemption.¹³⁵ However, she seems to mostly talk about Christ’s divinity and humanity not separately, but simultaneously, as so closely linked together that they intertwine in a profound way. In one of her most famous books *The Great Controversy* she explains the relationship between Christ’s divine and human nature as the same kind of union between the divine and human in the composition of Scripture which are ‘God-given truths expressed in the language of men’.¹³⁶ Still, she separates Christ’s human and divine purpose

¹³⁰ Ellen G. White, «Manuscript 143» 1897, par. 7; available at https://egwwritings.org/?ref=en_Ms143-1897.7¶=5848.12; site accessed 28 April 2016.

¹³¹ Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1898), 530.

¹³² White, *The Desire of Ages*, 469.

¹³³ Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press Publishing Association, 1909), 105.

¹³⁴ Ellen G. White, «An Appeal for the Australasian Field» *Review and Herald*, 5 December, 1893; available at https://egwwritings.org/?ref=en_RH.December.5.1893.par.5¶=821.13200; site accessed 28 April 2016.

¹³⁵ White, *The Great Controversy*, 524.

¹³⁶ White, *The Great Controversy*, 5.

saying that while Christ was linked with man through his human nature, through his divine nature he is ‘one with the infinite God’.¹³⁷ Her strong emphasis on Christ’s divinity is also evident when she suggests that what was impossible for man was possible through Christ combining his divinity and humanity.¹³⁸ As mentioned earlier, White rarely separates the two and thus we will discuss this idea of Christ’s divinity and humanity combined in the next section.

3.4.2 *The Humanity of Christ*

Concerning the humanity of Christ, she does not at all seem to be as clear, in fact on several occasions, her statements seem to be paradoxical and we will look at these.

Firstly, however, just as Ellen G. White describes Christ’s nature as fully divine, she also describes it as fully human. She links the purpose of Christ’s humanity to the necessity of relating fully to human beings, their feelings, temptations and sufferings. Without his human nature and his capability to associate with human beings, she argues, he could not save them. One of her statements often used to describe her position in this context which we cited above saying that Christ took on himself ‘man’s nature in its fallen condition’¹³⁹, is perhaps often interpreted to indicate a clear postlapsarian position. This was the position held by most of the early Adventist pioneers at her time. She describes Christ as taking upon himself our sinful nature and clothing his divinity with humanity nevertheless, no sinfulness or guile could be found in him.¹⁴⁰ Yet, in many places she indicates a view not entirely of a postlapsarian nature.

For instance, in one place she claims that children should have the child Jesus as their example in his obedience as he was tempted just as they are.¹⁴¹ In another place, however, she claims that Christ was not like all children because he had an ‘inclination to right’¹⁴² which gratified his parents. She talks about Christ’s parents as amazed by the profound questions he

¹³⁷ Ellen G. White, *Christ’s Object Lessons* (Review and Herald Publishing Association, 1900), 169.

¹³⁸ Ellen G. White, *Redemption; or the Temptation of Christ in the Wilderness* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1877), 44.

¹³⁹ White, «Manuscript 143» 1897, par. 7.

¹⁴⁰ Ellen G. White, «The Word of God» Review and Herald, August 22, 1907, par. 2; available at https://egwwritings.org/?ref=en_RH.August.22.1907.par.1¶=821.28146; site accessed 28 April 2016.

¹⁴¹ Ellen G. White, «Privileges of Childhood» The Youth’s Instructor, August 23, 1894, par. 1; available at https://egwwritings.org/?ref=en_YI.August.23.1894.par.1¶=469.1600; site accessed 28 April 2016.

¹⁴² Ellen G. White, «And the Grace of God Was Upon Him» The Youth’s Instructor, September 8, 1898, par 7; available at https://egwwritings.org/?ref=en_YI.September.8.1898.par.7¶=469.3095; site accessed 28 April 2016.

asked them and these questions led them to a deeper study of Scripture.¹⁴³ On the one hand, she seems to be portraying Christ as fully human, not possessing anything supernatural or at least not making his of his supernatural powers available to him. But on the other hand, she seems to be arguing that Christ was unique and that this uniqueness was linked to his divinity. The latter becomes especially evident as she just a couple of paragraphs later, says about Christ as a child that ‘when urged by his companions to do wrong, divinity flashed through humanity, and he refused decidedly.’¹⁴⁴ However, she explains this a little bit further in the same chapter, saying that Christ had the Spirit of God upon him because he not once acted in disobedience and thus separated himself from God.¹⁴⁵ Elsewhere, she also says that ‘Sin separates both men and angels from God.’¹⁴⁶ She views Christ as unique in his human nature. Since he never sinned, he was neither separated from God during his life on earth as human beings are.

This makes sense when looking at what she said in a letter to Baker in 1895 where she warns him of how he should look upon the human nature of Christ. ‘Do not set Him before the people as a man with the propensities of sin.’¹⁴⁷ she says. She describes him as the second Adam. Adam had the capability of falling which he did through transgressing. Then she continues: ‘Because of sin his (Adam’s) posterity was born with inherent propensities of disobedience.’ Jesus Christ, however, took human nature upon himself and was tempted in all points. He too was capable of falling and of sinning, but he had not even for a moment any evil propensity in him. Just as Adam was attacked with Satan’s temptations in Eden, Christ was attacked with Satan’s temptations in the wilderness.¹⁴⁸

In this statement she seems to be holding a prelapsarian position regarding Christ’s human nature. Although these statements may seem quite bewildering, she does say something in continuation to the latter statement that may explain her point of view in a clearer way where she explains that Christ was subject to the ‘infirmities and weaknesses of the flesh with which humanity is encompassed’.¹⁴⁹ She also quotes the beginning of Isaiah

¹⁴³ White, «And the Grace of God Was Upon Him», par 7.

¹⁴⁴ White, «And the Grace of God Was Upon Him», par 10.

¹⁴⁵ White, «And the Grace of God Was Upon Him», par 11.

¹⁴⁶ Ellen G. White, «What is Involved in Neglect of Salvation?» *The Signs of the Times*, January 5, 1891, par. 2; available at https://egwwritings.org/?ref=en_ST.January.5.1891.par.2¶=820.10366; site accessed 28 April 2016.

¹⁴⁷ Ellen G. White, «Letter 8» 1895, par. 14; available at https://egwwritings.org/?ref=en_Lt8-1895.14¶=6474.20; site accessed 28 April 2016.

¹⁴⁸ White, «Letter 8», par 14.

¹⁴⁹ White, «Manuscript 143», par. 7.

53:4 ‘Surely he has borne our infirmities and carried our diseases’. This is rather an indication of a postlapsarian, but ‘sui generis’ position of Christ’s human nature. The postlapsarian view she seems to connect largely to Christ’s temptations and sharing human beings’ fallen nature in the flesh. The uniqueness of Christ, then, she seems to link to his spirituality, his close connection to his Father, which had not been separated by sin. He was tempted, just as Adam was before the fall, but was not born with the propensities of disobedience which the posterity of Adam inherited.¹⁵⁰

We may add a short note on Tim Poirier, from the Ellen G. White estate, who claims that White’s Christology was much influenced by Henry Melville, a popular anglican preacher in the mid eighteenth hundreds. Melville made a distinction between *innocent infirmities*, such as weakness, suffering, hunger, sorrow and death, and *sinful propensities*, meaning tendency to sin. He claimed that Adam shared in none of these prior to the fall, that human beings share in both of these and that Christ shared in the first one, but not the second one.¹⁵¹ Such a distinction seems very congruent with what we have seen from her writings on Christ’s human nature.

When White writes about Christ bearing the ‘sins and infirmities’ of the human race four thousand years after Eden, and that Christ was in a less favorable position to endure Satan’s temptations than Adam was.¹⁵², she is more likely to have intended that Christ bore the consequences of accumulated sins rather than actually having the same spiritual nature as one who has sinned. In addition, she may be referring to his physical condition, such as tiredness and hunger when she said that Christ was in a less favorable position than Adam when encountering temptation.

We should also add that she in the same letter to Baker strongly warns against an over-emphasis on the human nature of Christ because she sees the theological dangers such an emphasis can bring. She tells Baker to ‘let every human being be warned from the ground of making Christ altogether human, such as one as ourselves; for it cannot be.’¹⁵³

In fact, when reading her description of Christ’s temptations in the wilderness, she explains her position more clearly and goes into more specific detail on how Christ was able to overcome the temptations of Satan:

¹⁵⁰ White, «Letter 8», par 14.

¹⁵¹ J.R. Zurcher, *Touched with our Feelings* (Hagerstown, MD: Review and Herald Publishing Association, 1999), 241.

¹⁵² White, *Redemption; or the Temptation of Christ in the Wilderness*, 30.

¹⁵³ White, «Letter 8», par 17.

Because man fallen could not overcome Satan with his human strength, Christ came from the royal courts of Heaven to help him with his human and divine strength combined. Christ knew that Adam in Eden with his superior advantages might have withstood the temptations of Satan and conquered him. He also knew that it was not possible for man out of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, he humbled himself to take man's nature, that with his divine power combined with the human he might reach man where he is. He obtained for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in his name they might overcome the temptations of Satan.¹⁵⁴

Thus she argues that Christ actually did have an advantage, although the word advantage perhaps does not suffice in this context, as opposed to the human race when facing temptations. Perhaps unique is a better description. She is basically saying that what was impossible for man was possible for Christ combining his human and divine strength. Thus, we have seen that she couldn't possibly have held a mere postlapsarian position, but rather a postlapsarian 'sui generis' position of Christ's human nature making a distinction in the human nature between a physical degradation and that of a separation in the relationship with God.

Three important questions arise from her description of Christ's human nature, however, which affects the nature of man. First, did White view the fallen nature of man as subject to original sin and/or inherited sin from Adam? Second, did Christ's victory over temptation, either in the wilderness or after his death and resurrection, change man's nature or man's capability of overcoming sin, according to White? Third, does White argue that human beings are able to overcome sin to the same extent as Christ overcame sin? These questions lead us to examine White's view of the concept of original sin and the nature of man.

3.5 Original Sin and the Nature of Man

As mentioned earlier, Ellen G. White defines sin as a separation from God. She describes this as a separation also from the tree of life and thus from eternal life for all man because of Adam and Eve's transgression.¹⁵⁵ The result was that 'The whole family of Adam must

¹⁵⁴ White, *Redemption; or the Temptation of Christ in the Wilderness*, 44.

¹⁵⁵ Ellen G. White, «Christ and the Law» *The Bible Echo*, June 17, 1895, par. 1; available at https://egwwritings.org/?ref=en_BEcho.June.17.1895.par.1¶=459.829; site accessed 28 April 2016.

die.¹⁵⁶ This separation from God and from the tree of life not only bore the consequence of death, but human beings from that time forward would be afflicted by and experience to a great extent Satan's temptations.¹⁵⁷ She believed that the posterity of Adam inherited propensities of disobedience which causes man, when encountering temptations, to have 'far less strength to remain true and loyal in a state of conscious guilt.'¹⁵⁸ We see then that she talks about inherited propensities of disobedience. Christ, she said explicitly, did not share these propensities of disobedience.¹⁵⁹

She also talks about guilt, saying that since Adam sinned, 'the children of Adam share his guilt and its consequences.'¹⁶⁰ She also mentions that man receives guilt and the death sentence from Adam by being related to him.¹⁶¹ However, she also argues that although children suffer the consequences of their parents' wrong-doing, 'they are not punished for the parent's guilt, except as they participate in their sins.'¹⁶² White is not very clear on the issue of inherited guilt, but some Seventh-day Adventist theologians interpret her statements on the issue to mean that she does not argue for imputed guilt, but rather for guilt as a consequence of sinning.¹⁶³

White does indeed use the term original sin and was familiar with its connotations. However, she does not seem to agree with its meaning in the Augustinian sense as in *non posse non peccare*. In several places she talks about the importance and possibility of gaining victory over sin and we will look further into this later on. Although White did not say much on the topic of original sin during the early years of Adventism, she did express her opinion on the topic in regard to children. In addition to the statements we have looked at earlier

¹⁵⁶ White, *The Great Controversy*, 45.

¹⁵⁷ White, *The Great Controversy*, 43.

¹⁵⁸ White, *The Great Controversy*, 44.

¹⁵⁹ White, «Letter 8», par 14.

¹⁶⁰ Ellen G. White, «Obedience is Sanctification», *Signs of the Times*, May 19, 1890, par. 8; available at https://egwwritings.org/?ref=en_ST.May.19.1890.par.8¶=820.10076; site accessed 28 April 2016.

¹⁶¹ Ellen G. White, «Results of Adam's Sin», *Manuscript Releases*, vol 9, 1990, p. 236; available at https://egwwritings.org/?ref=en_9MR.236.1¶=59.1314; site accessed 28 April 2016.

¹⁶² Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald Publishing Association, 1890), 306. This statement White's commentary on the second commandment regarding punishing children for the iniquity of parents.

¹⁶³ Gerhard Pfandl, «Some Thoughts on Original Sin», *Biblical Research Institute of the General Conference of Seventh-day Adventists*, p. 19; available at <https://www.adventistbiblicalresearch.org/sites/default/files/pdf/sinoriginal-web.pdf>; site accessed 22 March 2016. Gerhard Pfandl suggests that it is the consequences of Adam's sin that makes man sin and thus makes man also guilty.

A. Leroy Moore, *The Theology Crisis* (Corpus Christi, TX: Life Seminar, 1980), 109. A. Leroy Moore suggests a cause and effect chain where the soul is left with guilt once sin separates man from God.

regarding the nature of children, she also says that ‘Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint.’¹⁶⁴ She here seems to have believed that children were born with a sinful, inherited nature.

Although she uses the term original sin, she seems to rather prefer talking about a physical, mental and moral degeneration of the human race.¹⁶⁵ The term *degeneration* as well as *inherited propensities of disobedience* describes her concept better than the term original sin which brings with it some connotations with which White did not concur. We have also seen earlier that she claimed it to be impossible for man out of Eden ‘to resist the temptations of Satan in his own strength.’¹⁶⁶ White then clearly argues that human beings inherited a sinful nature from Adam which have degenerated them. Human beings do not have the advantages that Adam had before the fall. The question remains, however, if White suggests that something changed in human beings ‘nature’ after Christ gained victory over Satan’s temptations.

This question is particularly based on White’s statements in her description of Christ’s temptations in the wilderness. There she talks about Christ’s victory over Satan’s temptations as the perfect example for human beings. In Christ’s name ‘they might overcome the temptations of Satan.’¹⁶⁷ She also talks about Jacob’s ladder which represents Christ opening the communication between heaven and earth.¹⁶⁸ Here it looks like she is saying that the separation between God and man changed or even ceased after Christ’s victory over temptation. If this is the case, one might argue that she is intending that man now, after Christ’s victory over temptation, can resist temptation just as Christ resisted and can overcome fully as Christ overcame. White does talk about overcoming sin, at least individual sins, in many places. For instance, she mentions that Christ’s weapon, which was the word of God, can also be our weapon. In the same context she also talks about the ‘necessity of the moral excellence of the character which God through His Son has made every provision that

¹⁶⁴ Ellen G. White, «Duty of Parents to Their Children», *Review and Herald*, September 19, 1854, par. 11; available at https://egwwritings.org/?ref=en_RH.September.19.1854.par.11¶=821.139; site accessed 28 April 2016.

¹⁶⁵ Ellen G. White, *Spiritual Gifts, vol. 4a* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1864), 123.

¹⁶⁶ White, *Redemption; or the Temptation of Christ in the Wilderness*, 44.

¹⁶⁷ White, *Redemption; or the Temptation of Christ in the Wilderness*, 44.

¹⁶⁸ White, *Redemption; or the Temptation of Christ in the Wilderness*, 45.

human agents should obtain, that they may be laborers together with Christ.¹⁶⁹ In addition she often talks about human beings being partakers of Christ's divine nature.¹⁷⁰ Thus, she is suggesting that something did change for human beings after Christ's death and resurrection.

We have seen, then, that although White did not agree fully with the concept of original sin, she quite clearly talks about the posterity of Adam having inherited propensities of evil which Christ did not inherit. She also talks about children being born with this sinful nature. She is also suggesting that man now can become partakers of Christ's divine nature. In order to get a better understanding of what she intends by this and whether she believes it is possible for man to overcome sin to the same extent as Christ overcame, we need to study her views of the atonement.

3.6 Atonement

Christ's sacrifice on the cross is vital and pivotal in the writings of Ellen G. White. For instance, she claims that 'It will be seen that He who is infinite in wisdom could devise no other plan for our salvation except the sacrifice of His Son.'¹⁷¹ She also argues that 'Christ's sacrifice in behalf of man was full and complete.'¹⁷² However, she continues in the same paragraph, saying that 'The condition of the atonement had been fulfilled.'¹⁷³ This makes sense when looking at her description of the daily sin-offerings in the sanctuary. We have seen earlier that she argued that sin was not sufficiently dealt with through the daily sin-offerings throughout the year in the earthly sanctuary, but that the sins were transferred to the sanctuary and that they were cleansed on the day of atonement once a year. According to White then, the condition of the atonement had been fulfilled through the sacrifice, but the blood would also be applied in the end in order to cleanse and blot out the sins once and for all. It is clear then, that she adds no other condition or pre-requisite for salvation other than that provided for by Christ's sacrifice on the cross. In the final Day of Atonement, the blood of Christ will be applied a very last time in order to cleanse the sanctuary.

¹⁶⁹ White, «Letter 8», par 19.

¹⁷⁰ White, *Christ's Object Lessons*, 281. '...that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust.' This particular phrase is repeated in several of her other original writings, not only in compilations.

White, *The Desire of Ages*, 123. 'And he came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay hold upon the divinity of Christ, that we may attain to perfection of character.'

¹⁷¹ White, *The Great Controversy*, 652.

¹⁷² Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), 29.

¹⁷³ White, *The Acts of the Apostles*, 29.

3.6.1 Atonement as Explained in Zechariah's Vision of Joshua and the Angel

If Christ's sacrifice as a sin-offering was sufficient, how does she explain how human beings can be partakers of divine nature? We probably find her clearest and most systematic view of the atonement in her description of Zechariah's vision in Zechariah 3. She talks about this vision both in her book *Christ's Object Lessons* and in her more mature work *Prophets and Kings* published only two years after her death. In *Prophets and Kings* chapter forty-seven she is very structured in her description and divides the chapter into three parts: 1) Zechariah's vision of Joshua and the angel. 2) She applies this vision to all people at all times. 3) She applies this vision with peculiar force to the remnant before Christ's second coming. We should also interestingly note that she ends each section with almost the same sentence transitioning into the next. She repeats that if obedient, God promises those who have already been declared righteous in the judgment: honor, to be wondered at, and a place among the angels around the throne of God.

In the first section, then, Joshua is accused by Satan as undeserving of God's mercy. She says that Joshua himself cannot meet the charges of Satan. We should also note how she argues that neither the high priest nor the angel, whom White interprets to be Christ himself, defend Joshua from Satan's accusations. It is because of Joshua's repentance that he is clothed with 'change of raiment' which she says is Christ's righteousness imputed upon human beings.¹⁷⁴ It is clear, then, that there is no defense in response to Satan's accusations in order to disprove them. Rather, the only pre-requisite for Christ's mercy and for salvation is repentance.

In the second section, she is applying this vision to all people at all times. She says that this controversy is repeated for every name that is registered in the book of life. She explains how Satan tries to accuse and discourage those who ask God for pardon because he knows that if they ask for forgiveness, they will obtain it. Also in this section, the people cannot meet the charges of Satan in their own strength and even Christ is not disproving Satan's accusations. In fact, she says very explicitly that Christ 'presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to him.'¹⁷⁵ Thus, the only pre-requisites for obtaining Christ's mercy and for salvation, are

¹⁷⁴ Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press Publishing Association, 1917), 583-584.

¹⁷⁵ White, *Prophets and Kings*, 586.

repentance and faith. She also continues, arguing that ‘His perfect obedience to God’s law has given him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man.’¹⁷⁶ In addition, she also here mentions that God’s people at all times can put on the robe of Christ’s righteousness.

In the third section of the chapter, she says that this vision applies ‘with peculiar force to the experience of God’s people in the closing scenes of the great Day of Atonement.’¹⁷⁷ She here talks about the remnant and explains how they too cannot answer to the charges from Satan. It is clear that she here is talking about a final judgment, a final Day of Atonement. When they look at themselves, they can see that they are undeserving of God’s mercy. Her description of how God accepts them and saves them is very clear: ‘But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies... «They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.»¹⁷⁸ Here too, Christ is not trying to disprove Satan’s accusations, he is pointing to their repentance, which is again emphasized as the pre-requisite for salvation. For the remnant, too, she mentions them being clothed with spotless robes of Christ’s righteousness. The angels are sealing them because this is the remnant living just before the second coming of Christ. In the same chapter she continues to describe what will happen beyond this final Day of Atonement and we will return to her description of what she believes will happen beyond the judgment later on.

In all these three descriptions then, the pre-requisites for salvation are repentance and faith, according to White. Repentance was mentioned all three times, while faith was only mentioned in the second section. There should be no reason however, to think that she distinguishes greatly between these two. From the context in this chapter, she seems to be talking about faith as having faith in Christ and in his sacrifice as the full provision for salvation. In addition, in all of these three descriptions, she never portrays Christ as concerned with disproving Satan’s accusations.

We may also see, in her description of this vision, what she might be intending about being partakers of the divine nature. In her description of the same vision, but in her book *Christ’s Object Lessons*, she describes Satan as ‘angry when he sees a people on earth, who, even in their weakness and sinfulness, have respect to the law of Jehovah.’¹⁷⁹ Here she is

¹⁷⁶ White, *Prophets and Kings*, 586.

¹⁷⁷ White, *Prophets and Kings*, 587.

¹⁷⁸ White, *Prophets and Kings*, 587

¹⁷⁹ White, *Christ’s Object Lessons*, 166.

suggesting that it is possible, despite human beings' sinful nature', to have a desire to keep the law of God and to strive to live according to it and that this sinfulness does not deprive them of salvation. She is portraying people who while still in their sinful nature, live a life pleading for mercy and forgiveness for their sins. Through Christ's sacrifice on the cross they may partake of Christ's divine nature and be pardoned and find strength in the battle against various temptations. This sounds very much like the idea of Christ our righteousness. She often talks about taking on Christ's righteousness in this chapter and she seems to attach the same meaning to both terms. Also, in a chapter she has dedicated solely to this idea, she talks of the importance of accepting Christ's righteousness: 'We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation.'¹⁸⁰. Being partakers of the divine nature then, does not appear to be equal to being sinless, but rather to be in a close relationship with Christ, being dependent on his provisions of grace.

Looking at these previous statements, then, White does not appear to be saying that human beings are called to overcome sin to the same extent that Christ overcame. She does not talk about this idea neither as a promise or possibility for the remnant before judgment nor as a pre-requisite for salvation. Rather, we have seen that she clearly says that Christ's sacrifice fulfilled the condition for atonement and that the pre-requisite at all times, in all ages, is the same, namely repentance and faith. This is clearly a core point in White's theology. We can also say that she seems to attach the same meaning to being partakers of Christ's divine nature and taking upon Christ's righteousness. Another core point in White's theology which we have seen is that of Christ not been concerned about disproving Satan's accusations.

However, there are some elements in White's writings which talk about perfection of character, such as where she says that 'Their earthliness will be removed, that through them the image of Christ may be perfectly revealed.'¹⁸¹ and also where she talks about fitness to unite with sinless angels in heaven.¹⁸² Is she suggesting that there will be a time of sinlessness, and if so, when? Is there, according to White, going to be a remnant and what is their mission and significance? We will discuss this in the sections which follow.

¹⁸⁰ Ellen G. White, *Gospel Workers* (Battle Creek, MI: Review and Herald Publishing Company, 1892), 412.

¹⁸¹ White, *Prophets and Kings*, 587

¹⁸² Ellen G. White, *Testimonies for the Church*, vol. 2 (Mountain View, CA: Pacific Press Publishing Association, 1871), 187.

3.7 The Mission and Significance of the Remnant

Ellen G. White does not use the term the Last Generation as much as she uses the Biblical term *remnant*. She does not distinguish between the terms, however, and talks about them as one and the same.¹⁸³ We should note that although the plural form of remnant in English is remnants, she always uses the word remnant to describe a particular group of people also in the plural.¹⁸⁴ We will therefore, in our study of her concept of the remnant, continue to use the term remnant in plural, as she does in her writings.

White argues that just as God chose a remnant on several occasions in Biblical times, such as Noah and his family and the seven thousand men who had not bowed down to Baal, to mention a few, God will choose a remnant also in this present time.¹⁸⁵ This remnant, she says, in commenting on 1 Thess 5, will in the last days, just prior to the second coming of Christ, be faithful and endure to the end while ‘a large number of professing believers would deny their faith by their works.’¹⁸⁶ She also talks about this remnant as the hundred and forty-four thousand of Revelation 14.¹⁸⁷ In the same context, she continues to liken the remnant, that is, the hundred and forty-four thousand, to the Apostles whom she describes in this way: ‘Grace and truth reigned in their hearts, inspiring their motives and controlling their actions. Their lives were hid with Christ in God, and self was lost sight of, submerged in the depths of infinite love.’¹⁸⁸ She also talks about the work of the apostles as a work which not only shook the world, but as a work who carried the gospel to every nation in a single generation.¹⁸⁹ She continues to speak so well of the apostles that they seem spotless and sinless. The work God did through them was triumphant.¹⁹⁰ She does not talk about their work as being lacking or insufficient. Still, Christ did not return in that generation despite a remnant of whom it could truly be said that represented Christ.

She also likens the remnant to the parable of the ten virgins in Matthew 25. The five foolish virgins she likens to believers who are unprepared for the long waiting and who lack

¹⁸³ White, *Spiritual Gifts*, vol. 1, 15. ‘This remnant, existing amid the signs and wonders that usher in the great and terrible day of the Lord are, doubtless, the remnant of the seed of the woman spoken of in Revelation 12;17 - The last generation of the church on earth, «and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’

¹⁸⁴ White also uses the plural form remnants, but only when talking about food and objects.

¹⁸⁵ White, *The Acts of the Apostles*, 375.

¹⁸⁶ White, *The Acts of the Apostles*, 535.

¹⁸⁷ White, *The Acts of the Apostles*, 590.

¹⁸⁸ White, *The Acts of the Apostles*, 593.

¹⁸⁹ White, *The Acts of the Apostles*, 593.

¹⁹⁰ White, *The Acts of the Apostles*, 595.

the Holy Spirit, which she says that the oil in their lamps symbolizes. The five wise virgins, however, she likens to the remnant, who are prepared to wait no matter how long it will take before Christ comes and who are filled with the Holy Spirit.¹⁹¹ Revelation 12:17 also provides, according to White, an important definition of the remnant, as ‘those who keep the commandments of God and hold the testimony of Jesus.’¹⁹² She interprets this text as saying that God’s law and commandments were not abolished on the cross and that the fourth commandment about Sabbath-keeping, which she claims has been particularly forgotten in Christianity, will stand as a memorial of God’s creation¹⁹³ and will be a great test of loyalty.¹⁹⁴ She also links this text to 1 Corinthians 1:7-8 which talks about the testimony of Christ as a spiritual gift and argues that Revelation 12 also says that the remnant need to have the spirit of prophecy, a prophetic voice among them.¹⁹⁵ These elements may seem quite contrary to the description of repentance and faith being the only pre-requisites for salvation as we studied in our previous section. In order to get a better understanding of what she means by this, it may be helpful to go back to her description of commandment-keeping which was also addressed previously, where she describes Satan as ‘angry when he sees a people on earth, who, even in their weakness and sinfulness, have respect to the law of Jehovah.’¹⁹⁶ By emphasizing the need to obey God’s law, she does not seem to intend at all that the remnant will demonstrate perfectly how this is done. The remnant do then, have a particular mission in the last days before the judgment according to White, but the mission does not seem to consist of demonstrating perfect obedience to the law or of helping God in the battle against Satan.

Rather, she talks about the completeness of Christ’s victory over Satan ‘...all Heaven triumphed in the full and entire victory he had gained in behalf of man.’¹⁹⁷ When White talks about the vindication of God, she talks about God vindicating himself and his own honor.¹⁹⁸

¹⁹¹ White, *Christ’s Object Lessons*, 406-408. It should also be noted that she applies this parable to two contexts. Firstly, she applies it to 1844 and the beginning of the investigative judgment. Lastly, she also applies the same parable to the last days, the closing of the investigative judgment and the Second Advent.

¹⁹² Ellen G. White, «Results of Casting Away the Law of God» *The Review and Herald*, May 2, 1893, par 12; available at https://egwwritings.org/?ref=en_RH.May.2.1893.par.12¶=821.12724; site accessed 28 April 2016.

¹⁹³ White, *Prophets and Kings*, 678.

¹⁹⁴ White, *The Great Controversy*, 605.

¹⁹⁵ Ellen G. White, *Counsels for the Church* (Nampa, ID: Pacific Press Publishing Association, 1991), 10.

¹⁹⁶ White, *Christ’s Object Lessons*, 166.

¹⁹⁷ White, *Redemption; or the Temptation of Christ in the Wilderness*, 54.

¹⁹⁸ Ellen G. White, *Testimonies for the Church*, vol. 5 (Mountain View, CA: Pacific Press Publishing Association, 1889), 207. ‘They have overrun the limits of grace, and therefore God must interfere and vindicate His honour.’

She also talks about Christ vindicating ‘the righteousness of His Father’s word.’¹⁹⁹ In her book *Confrontation* she claims not only that Christ volunteered to maintain and ‘vindicate the holiness of the divine law,’²⁰⁰ she goes as far as to say that by Christ coming to the world and dying for the sins of men, he would ‘fully vindicate His Father’s law.’²⁰¹ In addition, she emphasizes Christ’s life and death as the only means of refuting Satan’s charges.²⁰² She also mentions that the Lord will vindicate his downtrodden law through the judgment of the wicked and their punishment.²⁰³ Yet, she happens to talk about God’s ‘distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God.’²⁰⁴ She continues, in the same book, to talk about a time, just before the closing struggle of the great controversy between God and Satan, where Satan will try to misrepresent the character of God in order to try to seduce even the elect. During this time, she says, there will be a people that ‘God has called to be the depositaries of His holy law and to vindicate His character before the world.’²⁰⁵ Once again, these statements seem to be clearly paradoxical. On the one hand, she is claiming that Christ would fully vindicate God’s law through his sacrifice on the cross, and on the other hand, she is saying that God will call a people in the last days that will vindicate God’s law and character before the world. One could perhaps argue that White is talking about two distinct elements, that of God’s law and that of God’s character. However, White talks about them as very closely connected. In *The Great Controversy*, she describes the law of God as ‘a revelation of His will, a transcript of His character.’²⁰⁶

In Zechariah’s vision of Joshua and the angel, she also describes the assaults of Satan as ‘strong, his delusions are subtle; the Lord’s eyes is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness will be removed, that through them the image of

¹⁹⁹ Ellen G. White, «Manuscript 23» 1908, par 21; available at https://egwwritings.org/?ref=en_Ms23-1908.21¶=10319.31; site accessed 28 April 2016.

²⁰⁰ White, *Redemption: or the Temptation of Christ in the Wilderness*, 17.

²⁰¹ White, *Redemption: or the Temptation of Christ in the Wilderness*, 19.

²⁰² White, *The Desire of Ages*, 762. The quote reads: ‘By His life and His death, Christ proved that God’s justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan’s charges were refuted. God had given man unmistakable evidence of His love.

²⁰³ White, *The Great Controversy*, 627.

²⁰⁴ Ellen G. White, *Counsels for the Church*, p. 240.

²⁰⁵ White, *Counsels for the Church*, 345.

²⁰⁶ White, *The Great Controversy*, 434.

Christ may be perfectly revealed.²⁰⁷ If this vision, according to White, applies to the last judgment, then the earthliness of God's people, whom he has justified and saved, will be removed when the judgment of the righteous has been made, not before. Also, when White talks about eradication of sin, she almost exclusively talks about a final or total eradication of sin at the end of the Day of Atonement, happening in one instant.²⁰⁸ The same applies to the image of God which will be perfectly revealed through them. This will happen as a result of the judgment, as a result of God's people having been saved and sealed, not as a pre-requisite for salvation. Could it be then, that White is suggesting that the vindication of God's character before the world will be shown in his remnant as a result of God's righteous judgment upon them? In other words, when Christ has forgiven and accepted the saints, despite their imperfections of character, because they have repented, God's true character as a just and loving God and judge will be demonstrated and vindicated. This suggests that she is arguing that the vindication of God's law and character is done through Christ and is a gift from Christ, but shown in his people. Such a reading of her seemingly paradoxical statements is plausible.

From what we have seen, then, she does not make perfect commandment-keeping a pre-requisite for salvation. In addition, we have seen that she clearly did not believe that the remnant would have a special task in vindicating God against Satan's accusations that no one can keep God's law.

However, we have also seen that White suggests that the remnant have a special task before the closing of the investigative judgment in proclaiming the gospel, in keeping themselves filled with the holy spirit despite the long waiting, in being loyal and respectful to God's commandments and in having the spirit of prophecy among them. In addition, she seems to argue that the remnant also have a special task and mission post-judgment. This mission is a demonstration of God's righteousness and love in the judgment. In an instant, the remnant have been cleansed by him and made perfect in him through grace which has been given them as a gift through Christ's blood.

This idea however, suggests that there will be a short period of time after the judgment and before the second coming. This leads us of necessity to take a closer look at her view

²⁰⁷ White, *Prophets and Kings*, 587

²⁰⁸ Ellen G. White, «New-Year Resolutions» *The Youth Instructor*, February 11, 1908, par. 6; available at https://egwwritings.org/?ref=en_YI.February.11.1908.par.6¶=469.5686; site accessed 28 April 2016. Only in one place does she mention eradication of evil as a 'thorough work in cleansing the soul temple of sin.' Here however, she might be referring to the last judgment and it is indeed clear that she is not talking about a necessity of a total eradication of sin as being a pre-requisite for salvation.

about the last day events in order to see what exactly she believed will happen during that time, when the events will occur, and in what order.

3.8 Last Day Events

In her book, *The Great Controversy*, she describes the last days in much detail and we will therefore take most of her descriptions of these events from her last chapters of that book. Her description in this book is also a parallel of the chapter in *Prophets and Kings* regarding Zecchariah's vision. As we have seen earlier, White distinguishes between the investigative judgment of the righteous dead and that of the righteous living. However, she talks about both as the investigative judgment. The former she believed to have started in the year 1844 and the latter she believed would begin soon, no one knows how soon, but the judgment of the righteous dead would be completed before the judgment of the righteous living.²⁰⁹

In *The Great Controversy*, White describes the final judgment in the following way: 'While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people on earth. This work is more clearly presented in the messages of Revelation 14.'²¹⁰ In this statement she is particularly talking about the righteous living and a final judgment. Ellen G. White uses several terms to talk about what will happen in the context of the final judgment which she also calls the final Day of Atonement. In this event, the following things will occur: There is a court case, a final judgment day which will happen when every case has been decided. Then Christ makes atonement for His people and blots out their sins,²¹¹ judgment is set, the righteous have received the seal of God, probation and the door of mercy shuts.²¹² Then Jesus ceases his intercession in the heavenly sanctuary and the kingdom of heaven is 'about to be given to the heirs of salvation' and they are to have Jesus as their King of kings and Lord of lords.²¹³ All

²⁰⁹ Ellen G. White, *Selected Messages Book 1* (Washington, DC: Review and Herald Publishing Association, 1958), 125.

²¹⁰ White, *The Great Controversy*, 425.

²¹¹ White, *Counsels for the Church*, 348: 'The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel sin; it would stand on record in the sanctuary until the final atonement; so in the type, the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement. In the great day of final reward, the dead are to be «judged out of those things which were written in the books, according to their works.» Revelation 20:12. Then by virtue of the atoning blood Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus, the sanctuary will be freed, or cleansed, from the record of sin.'

²¹² White, *The Desire of Ages*, 636.

²¹³ White, *The Great Controversy*, 613.

these elements, then, are part of the same event which is the final judgment. However, she is very clear in claiming that probation will not close and the door of mercy will not be shut before the end of the investigative judgment when all the cases of the righteous have been examined and decided.²¹⁴ Thus, the close of probation and of the door of mercy appear to be a result of the judgment, as well as Christ ceasing his intercession in the heavenly sanctuary.

After the final judgment, she claims, there will be a short period before Christ's second coming.²¹⁵ She argues that when judgment has been set and every case has been settled, 'there will be no atoning blood to cleanse from sin.'²¹⁶ This idea is also emphasized in her statements where she states that there will be a time where human beings will have no mediator to plead for them.²¹⁷ 'When Christ shall cease his work as a mediator in man's behalf, this time of trouble will begin. Then the case of every soul will have been decided, and there will be no more atoning blood to cleanse from sin.'²¹⁸ She links this idea to Revelation 22:11 saying 'Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.' At first sight, in White's writings, this time seems rather horrifying, especially if the righteous are to live without a mediator. It appears as if they are completely on their own without divine aid. However, this is not at all the case. This time will be so troublesome, she says, because God will withdraw his mercy which has previously censured wickedness from its complete demonstration. The wicked are now completely unsheltered by divine grace. This gives Satan and his angels the full potential of letting all strife loose.²¹⁹ This is one element of what will happen in the time of trouble, according to White. She does emphasize, however, how God will protect and comfort his people, sending them his angels.²²⁰

White sees it important to warn and prepare people for what will happen during this time although God's remnant will be protected by God. She says that this time will be a testing time for God's remnant, and they will go through a struggle as the one Jacob faced in his encounter with the angel pleading for God's blessing. In the same way as Jacob pleaded,

²¹⁴ White, *The Great Controversy*, 428: 'When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut.'

²¹⁵ White, *The Great Controversy*, 490. 'Probation is ended a short time before the appearing of the Lord in the clouds of heaven.'

²¹⁶ White, *Patriarchs and Prophets*, 201.

²¹⁷ White, *The Great Controversy*, 33.

²¹⁸ White, *Patriarchs and Prophets*, 201.

²¹⁹ White, *The Great Controversy*, 614.

²²⁰ White, *The Great Controversy*, 621.

God's remnant will plead with God for deliverance from this time of trouble. She explains how they will look at their weakness and unworthiness, but since their sins have been blotted out, they cannot remember them anymore. However, they fear that they may not have repented of all their past sins. She says that God hears their plea as he has ever done before, but he does not deliver them immediately because they need 'to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.'²²¹ Here we meet the idea once again of the earthliness of the remnant being removed or consumed and that of the image of Christ being perfectly reflected. It is very clear that when White talks about this idea, it is always in the context of post-judgment, which indicates that Christ's image cannot be perfectly reflected in and of the remnant themselves, it is completely the work and gift of Christ, when he has removed all their sins. The removal of the sins of the remnant as a result of judgment seems to be a restoration of the spiritual nature human beings had before the fall. The physical nature of human beings will change at a slightly later point in time, at Christ's second coming.

White describes another event that will happen during the time of trouble. Satan will impersonate Christ in order to try to deceive even the elect. She adds, however, that Satan will not be able to return as the Scriptures describes Christ's second coming as a universal event seen by everyone, and the people of God²²² will not be deceived. They will cling to the Scriptures and will not be misled.²²³

Another element during the time of trouble is that of God's punishment of the wicked. White explains how this punishment is essential also in the vindication of God's law and his execution of justice. God's punishment upon the wicked demonstrates his righteousness and love. She likens God's punishment with the plagues in Egypt. They are similar in character, she says, but the ones executed in the time of trouble will be even more severe and terrible. These plagues will not be universal however, in order not to cut off all inhabitants of the earth.²²⁴

The time of trouble, which White already described as being a short period before the second coming, will be shortened, for the sake of the elect, and the end will come more

²²¹ White, *The Great Controversy*, 619-621, quote taken from p. 621.

²²² White often talks about the remnant as the people of God when talking about the last days. There seems to be no reason, looking at her description of the final events, which would indicate that these two terms cannot be used as synonyms.

²²³ White, *The Great Controversy*, 624-625.

²²⁴ White, *The Great Controversy*, 627.

quickly than expected.²²⁵ Although the people of God will be severely tested, they will not perish. She clearly claims that they will not die during the time of trouble. White also continuously repeats how God will listen to their cry and send them angels who will shield them and provide for them.²²⁶ She does not seem to argue that God's people will be without grace or deprived of grace. About the guilty, she says that 'mercy no longer pleads for the guilty inhabitants of the earth.'²²⁷ About the righteous however, she talks about their souls being sustained by grace since they will no longer be supplied by grace.²²⁸ This makes sense in the context of the final judgment where she claims that Christ has provided all the grace needed for the salvation of the righteous. As we have already seen, she argues that their sins have been completely blotted out and they are therefore no longer in need of a mediator and can stand before God. The idea that during this time there will no longer be a mediator and no longer supplication of grace, then, should be of no worry to God's people, according to White.

Returning to the time of trouble, she continues to explain that some of God's people will have fled to the mountains, some are imprisoned. They are indeed expecting to die as martyrs, she says.²²⁹ They will experience persecution²³⁰ and they plead for Christ to return and just when they need it, Christ will help them. Then she describes God's people as looking up to heaven where they will see their King return whom they have been waiting for.²³¹ She explains Christ's coming as a return in all his glory and the righteous will cry: «Who shall be able to stand?»... Then the voice of Jesus is heard, saying: «My grace is sufficient for you.»²³² There will be a great earthquake, she explains, the very foundations of the earth seem to be giving away. The graves will be opened and those sleeping there will rise from the dead, some to everlasting life and some to death once again.²³³ She argues that the living wicked will see Christ's glory and try to hide from him whom they have rejected and despised, but they will be destroyed and blotted from the earth.²³⁴ Both those in Christ who

²²⁵ White, *The Great Controversy*, 630.

²²⁶ White, *The Great Controversy*, 629.

²²⁷ White, *The Great Controversy*, 613.

²²⁸ White, *Christ's Object Lessons*, 412.

²²⁹ White, *The Great Controversy*, 629-630.

²³⁰ White, *The Great Controversy*, 635.

²³¹ White, *The Great Controversy*, 636-637.

²³² White, *The Great Controversy*, 641.

²³³ White, *The Great Controversy*, 637.

²³⁴ White, *The Great Controversy*, 657.

have risen from the dead and the righteous living will be glorified and made immortal. Christ will then take the righteous living and the righteous risen from the dead to himself in heaven.²³⁵ She ends her chapter where she has described these things by saying: 'It will be seen that He who is infinite in wisdom could devise no other plan for our salvation except the sacrifice of His Son.'²³⁶

White also continues to talk about what will happen in heaven, she talks about Satan and his angels being bound on earth for a millennium, and about the new earth. However, these elements are not vital in our study and will therefore be omitted from this paper.

Thus, we can conclude that White's concept of the remnant reflects that of a group of people with a special mission both pre and post judgment. These people, in the last judgment, are justified despite their sinfulness and unworthiness. Christ seals them and blots out their sins. Then, when he ceases his ministry in the heavenly sanctuary and the door of mercy shuts, the remnant will show, through a time of trouble, that God's law is just, that his sacrifice and mercy is sufficient for the salvation of human beings who follow him. Christ will then vindicate God's law and character through showing the world a people who have experienced the fullness of Christ's gift for them.

3.9 Analytical Summary of Ellen G. White's Theology of the Remnant

From our study of Ellen G. White's theology of the remnant, some key elements have clearly been marked out as making up the core of her theology and we may divide her key elements into three categories:

1) Regarding the atonement: She emphasizes that although the daily sin-offerings were not sufficient for complete atonement, it is still the blood that cleanses in the final atonement.

She describes Christ as not being concerned with disproving Satan's accusations against his people at all, he points to their repentance and faith. Repentance and faith are the only prerequisites for salvation in all times.

2) Regarding the nature of Christ and the nature of man: She argues for a postlapsarian 'sui generis' view of Christ's nature, claiming that Christ used his human and divine nature combined in order to resist temptation. She distinguishes between Christ's sinful human nature in the physical and in the spiritual sense, claiming that Christ was not separated from

²³⁵ White, *The Great Controversy*, 646-647.

²³⁶ White, *The Great Controversy*, 652.

God spiritually as human beings are. She claims that human beings have inherited propensities of disobedience from Adam since the fall. This nature will not change before the judgment, but as a result of the final judgment and in an instant.

3) Regarding her concept of the remnant: The pre-judgment mission of the remnant is to be faithful, to proclaim the gospel and to wait eagerly for Christ's return, to have respect for God's law and to have the spirit of prophecy among them. However, there is no added pre-requisite for salvation for the remnant than for all human beings at all times. As a result of the judgment, the sins of God's people will be blotted out and they will be sinless, and being sustained by God's grace during the time of trouble. The post-judgment mission of the remnant as a demonstration of God's love and justice is a result of Christ's mercy towards them in the final judgment. The vindication of God's law and character is done through Christ and is a gift from Christ, but shown in his people.

We will now turn in the next chapter, to a critical analysis and comparison between Ellen G. White's theology of the remnant and M.L. Andreasen's theology of the last generation.

CHAPTER FOUR

CRITICAL ANALYSIS AND COMPARISON

This chapter will present a critical analysis and comparison between the core elements that make up both M.L. Andreasen's theology of the last generation and of Ellen G. White's theology of the remnant. The aim of this chapter is to get a clearer understanding of whether Andreasen's last generation theology can claim to find support in the writings of White based on our in-depth study of both Andreasen and White on this topic.

In the first section of this chapter, I will compare the core elements regarding the atonement in order to see whether or to what extent their views of the requirements for salvation are compatible with each other.

In the second section of this chapter, I will then proceed to compare their core elements regarding the nature of Christ and the nature of man. The purpose in this section is to expand our understanding of where they differ in their views of the role of Christ and the role of human beings in relation to their view of the atonement.

In the third section of this chapter, I will compare their core elements regarding the last generation and the remnant. The important aspect of this section is to analyze how White and Andreasen relate to each other in their views of the mission and significance of these groups.

The last section of this chapter will present a critical analysis of whether Andreasen's claims that Ellen G. White is supporting his last generation theology in her writings, are defensible, based on our analysis and comparison of the core elements of their views.

4.1 Regarding the Atonement

4.1.1 Complete Sinlessness - A Pre-requisite for Salvation?

Having studied both M.L. Andreasen and Ellen G. White's Biblical world views or gospel paradigms from the beginning of Genesis, we can see that they both emphasize Christ as the promised redeemer as an immediate response to the fall. This was to be the future hope for human beings. However, Andreasen, as we have seen under section 2.1., adds another aspect which he argues was part of God's plan and promise. This aspect consisted of providing the capacity for hatred of evil in the hearts of human beings. With this capacity, he argues, comes the possibility of overcoming sin. He also calls this capacity of overcoming sin, a power and possibility of the gospel. To sin no more is sanctification, according to Andreasen.

The view of White differs from that of Andreasen in that she emphasizes Christ as the plan and promise and as the only hope (3.1.). With Christ comes also the promise of Christ's second coming, an execution of judgment on the wicked and a final restoration of all things to its original condition. In our study of her writings on this topic, we do not find the idea of a promise of a capacity for hatred of evil that provides the possibility of overcoming sin. Although she may perhaps concur with the importance of hating sin, she does not add this as a particular capacity promised by God. This is not to say that White does not talk about or support an idea of perfection. We have seen that she talks about fighting against sin and gaining victory over many sins. However, perfection according to White differs largely from the kind of perfection that Andreasen holds to in that we may divide her idea of perfection into two parts. Firstly, she talks about being partakers of the divine nature or taking upon ourselves Christ's righteousness. In this way, human beings, while still in this sinful world and while still possessing a sinful human nature, can be perfect in Christ. White does not connect this kind of perfection to sinlessness at all. Secondly, she has another idea of perfection which relates to the remnant, but this perfection, by which she also clearly intends as sinlessness, is a result of salvation in the final judgment and not a pre-requisite for it. It is on this point that Andreasen and White have completely different understandings of perfection. While Andreasen clearly places sinlessness as a pre-requisite for salvation, actually in all generations (but with an added difficulty in the last generation, since they bear all the accumulated sins since Adam), White never places sinlessness as a pre-requisite for salvation in any generation. Sinlessness is merely a result of, not a pre-requisite for passing through judgment, according to White. We will return to this idea in more detail in our section on the remnant in this chapter.

We see then, that Andreasen does not only add an element to God's plan and promise for human beings that we do not find in White's writings, but they differ to the very core of their arguments. At first sight, since both talk about perfection and sinlessness in their writings, they may seem to be postulating the same arguments. However, we have seen that they differ largely, and that their differences are highly significant. An understanding that Andreasen and White both teach the same on the topic of perfection cannot merely be said to be a mis-reading of White, but a narrow reading of her writings on this topic.

Andreasen presents the idea of a capacity to overcome sin at the very beginning of his book *The Sanctuary Service* and as we have seen, this idea is foundational in his last generation theology. He also connects victory over sin to holiness and sanctification which relates to his idea of the role of human beings in the atonement.

4.1.2 The Degree of Sufficiency of Christ's Sacrifice

We have seen how the sanctuary is significant in both M.L. Andreasen and Ellen G. White's understanding of the atonement. They both seem to be in agreement that the daily offerings were not sufficient without the ministry on the Day of Atonement in the most holy part of the sanctuary, which they both believed symbolized the cleansing or purification of the sins. However, they seem to differ on what they believed was necessary in order to cleanse the sanctuary. We have seen that although Andreasen does view Christ's sacrifice as unique, he emphasizes Christ's sinless life as more important than his sacrifice. According to Andreasen, Christ's sacrifice only ransomed the sinner from eternal death, which was symbolized by the blood of the bullock. It was his perfect life, however, symbolized in the blood of the goat, which showed the possibility that human beings can overcome sin and is vital to the cleansing of the sanctuary. For Andreasen, the blood makes atonement by reason of the life. Thus, he places more emphasis on Christ's perfectly lived life than on his sacrifice on the cross and calls the blood only a symbol of Christ's perfectly lived life.

White, on the other hand, never makes such a distinction and does not even focus much on Christ's perfect and sinless life as decidedly more important than his sacrifice. Rather, we have seen how she emphasizes that Christ's sacrifice fulfilled the conditions for atonement.²³⁷ That is how she explains Christ's words: 'It was finished' while on the cross. However, full atonement is not yet completed as Christ's blood will be applied in the final judgment to cleanse the sanctuary. She argues that the blood is still the only sufficient means of atonement both now and in the final judgment.

Thus, when both argue that the atonement was not completed on the cross, it may easily seem as if they are of the same opinion and that there are added requirements other than Christ's sacrifice on the cross. For Andreasen, we have seen that he does add perfect living to Christ's sacrifice for a complete atonement. White on the contrary, views the conditions for atonement as always being Christ's sacrifice, but it will be applied one last time at the final judgment in order to cleanse the sanctuary.

In addition, Andreasen argues for the idea that complete sanctification and sinlessness are pre-requisites for salvation. We have seen how this is a core element in his theology and he believes this to be a promise from God in response to the fall. Andreasen argues that even

²³⁷ White, *The Acts of the Apostles*, 29.

Christ's perfectly lived life is not sufficient and that God needs to make a demonstration in the last generation that not only can Christ resist temptation, but also can human beings.

This idea is foreign in the writings of Ellen G. White. We have seen how she clearly and repeatedly talks about only repentance and faith as being the pre-requisites for salvation at all times. She has shown this especially through her description of Zechariah's vision of Joshua and the angel which she applies both to God's people at all times and also to God's remnant at the closing of the Day of Atonement.

To what extent they actually differ is very evident in their description of Satan's accusations of God's people. When Andreasen talks about Satan accusing God's people in the judgment, he says that Satan finds no fault in them. In White's description of Satan's accusations against God's people, however, she says that Satan finds fault in them. According to White, he has much to accuse God's people of. They are indeed not portrayed as sinless, but rather as selfish, as loving the things of the world and of being lovers of self more than lovers of God. What Christ is pointing to, is their repentance and faith. Even Christ does not see them as faultless, according to White, in giving Satan right in claiming that they have imperfections of character.

Another element in their theologies which may be significant in understanding how they can differ to such a great extent in their view of the atonement and the pre-requisites for salvation. The answer to this may lie where they place the investigative judgment of the living righteous. When Andreasen talks about the investigative judgment beginning in the year eighteen forty-four, he does not specifically distinguish between the investigative judgment of the living and of the dead. Rather, he talks about the investigative judgment as already applying to the righteous living. That is significant to what he believes will happen for the living righteous during that time.

White, on the other hand, clearly distinguishes between the investigative judgment of the righteous dead and that of the righteous living and she believed that at least in her lifetime, the judgment of the righteous living had not yet commenced. This crucially differs from Andreasen and has many implications. For instance, White appears to have believed that the judgment of the righteous living was the last thing that would happen just before the closing of the door of probation. The blotting out of sins, according to White, was instantaneous. The cleansing of and blotting out of sins in the righteous living then, Andreasen places as having began in the year eighteen forty-four. It makes sense then, that Andreasen views complete sanctification as the work of a lifetime and not as instantaneous and indicates that he believes in a gradual eradication of sin. What Andreasen then views as a promise and possibility of the

gospel and as the pre-requisite for passing through judgment, White views as a gift from God to those who have passed through judgment, not as the pre-requisite for passing through judgment. We will return to discuss the implications of this in further detail later on.

Andreasen views the atonement as insufficient on the cross, but only sufficient through the cleansing of the heavenly sanctuary in the Day of Atonement. We have seen in his theology how he claims that Christ's blood, as a symbol of the sinless and pure life of Christ is what makes atonement. However, Christ is the example of human beings and through the power of his life, human beings are also to live as Christ lived and show that it is possible to have victory over every temptation and thus live sinlessly. We have seen that Andreasen lays down two elements as the basis for this understanding. Firstly, he argues that complete victory over sin is a promise and possibility of the gospel. Secondly, he argues that Satan is accusing God of having made a law that no one can keep. In order for God's name to be vindicated from Satan's accusations, God needs to demonstrate in his people that his law can be kept. Andreasen argues that the vindication of God's name is more important than the salvation of mankind. Surprisingly, there is no clear connection in Andreasen's argumentation from the cleansing of the sanctuary and the vindication of God's name. On the one hand, he is arguing that Christ's life, symbolized by the Lord's goat, makes atonement and cleanses the sanctuary. At the same time, he is saying that complete sanctification and sinlessness are pre-requisites for salvation and that God's name needs to be vindicated by the last generation. What is clear, however, is that he believes the vindication of God's name to be more important than the salvation of mankind.

When comparing this idea that is so foundational to Andreasen's last generation theology with the writings of White, we have not been able to encounter the idea that God needs to demonstrate to Satan that he can produce more than one perfect and sinless person, a commandment-keeping people in order for God to be vindicated. While in several places in her writings, we have seen that she uses similar terminology to that of Andreasen, and her ideas may often seem similar to his, at least at first sight, but this idea is completely absent from her writings. Such an idea actually defies her basic view of Christ's unique sacrifice. We have even seen from her description of Zecchariah's vision, that God is not concerned about disproving Satan's accusations at all. In addition, she portrays God's people in the judgment not as sinless, but as sinful. Christ's only defense of his people is their repentance and faith. Because of this, Christ's blood is applied to them in the judgment and they are cleansed.

In summary, we can say that Andreasen and White's views of atonement as not being completed on the cross may at first sight seem similar. However, while Andreasen points to

Christ's perfectly lived life as the means of atonement, White points to Christ's death as fulfilling the condition of the atonement. Christ's life, according to White, was only a proof of Christ's uniqueness as the divine Son of God.

Furthermore, we have seen the contrast between Andreasen's emphasis on complete victory over sin as vital in the final atonement and White's emphasis on Christ's blood as vital in the atonement. We have also seen the contrast between Andreasen's gradual eradication of sin as a pre-requisite for passing through judgment and White's instantaneous eradication of sin as a gift from God as a result of passing through judgment.

However, although their views on these issues are vitally different from each other, we have seen that they may at times, at first sight, seem similar. We should emphasize perhaps, only at first sight. It is one of Andreasen's fundamental ideas that God must disprove Satan's accusations in order to vindicate himself and make a demonstration of a perfect commandment-keeping people, and we have seen clearly, that this idea is unheard of in White's writings. Not only is this unheard of, but she even argues for the very opposite and it is clear that their ideas on this point, which provide the very core and basis for their theologies are so radically different, that they are not even compatible to the smallest degree.

4.2 Regarding the Nature of Christ and the Nature of Man

4.2.1 The Nature of Christ

Having studied the Christology of both M.L. Andreasen and Ellen G. White, we have seen that they appear to mostly be in agreement concerning the divinity of Christ. For instance, they both call Christ fully God and fully divine, even in the incarnation. In addition, they are very clear in claiming Christ's pre-existence and as uncreated. It is mostly in their description of Christ's humanity that they differ.

Many of both Andreasen and White's readers may be of the impression that they both hold to postlapsarian views of the nature of Christ, which we have seen is also the case. In addition, they use much of the same terminology, such as Christ taking upon himself *human sinful nature*. The vital difference, however, lies in White's postlapsarian *sui generis* view.

Andreasen argues against any uniqueness in Christ's nature and holds a strict postlapsarian view. We have seen how Andreasen divides Christ's work in three phases. The last phase is that of a necessary demonstration of whether Christ's victory over sin merely was due to his unique relationship with the Father and, after all, only a singular demonstration, or whether others could have victory over sin just as Christ? Paradoxically,

Andreasen does not believe that Christ gained victory over sin due to his close relationship with his Father, yet, he calls the demonstration of others achieving the same as necessary. Apparently, Andreasen believes that it could seem to others as if Christ gained victory due of his close relationship with the Father.

White, on the other hand, argues for a *sui generis* view of Christ's nature. She explicitly argues in favor of what Andreasen is denying, namely that Christ had a particularly close relationship with his Father and thus did not sin. That relationship, therefore, had never been separated or destroyed in any way. As we have seen, she goes as far as to claim that it was Christ's divinity clothed in humanity that made it possible for him to resist temptation.

On the question of whether Christ was exempt from inherited passions and pollutions, which Andreasen strongly argues against in reaction to *Questions on Doctrine*, White would probably have argued both for and against it. This would perhaps be surprising to Andreasen, since he is clearly convinced that White supports his views and confidently quotes her several times from *The Desire of Ages*. All of these quotes are concerning Christ being subject to the weakness of humanity.²³⁸ The idea of White distinguishing between different types of weaknesses in the human nature does seem to be foreign in Andreasen's argumentation and quotation of her. We have seen that she did argue that Christ, in a way, was exempt, although she does not use that term. She describes him as unique in his relationship with his Father and as not sharing in the propensities of disobedience or sinful propensities which Adams's posterity inherited. He was not exempt, however, from the sufferings and temptations of fallen man as well as physical weakness, sickness and mortality. In other words, she believes that Christ did share human beings' innocent infirmities. White clearly believes that Christ was unique and did not share completely in human beings nature on all points. She made a distinction between innocent infirmities and sinful propensities. Andreasen never makes such a distinction. Neither does his Christology show any flexibility in that direction. Although he claims that Christ was divine also in the incarnation, he links his divinity merely to his uniqueness as the redeemer.

In *Questions on Doctrine* the wording of the statement was that Christ was 'exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.'²³⁹ It is unclear as to whether the Adventist leaders here, in their emphasis on inherited passions

²³⁸ Andreasen, *Letters to the Churches*, p. 67.

²³⁹ *Questions of Doctrine*, p. 383.

and pollutions, made the same distinction as White had done. However, the use of the word 'exempt' was probably a poor choice of terminology which could easily be misinterpreted.

Thus, they seem again, at first sight, to hold the same view in arguing that Christ took upon himself man's fallen nature. Instead, their views show that they differ quite largely. The implications are also significant. White claims that Christ used his divinity in fighting against temptations. We may say that while Andreasen held the view that Christ was not exempt at all, White held the view that Christ was exempt from the sinful propensities that the posterity of Adam inherited. Such an idea defies or at least challenge Andreasen's perfectionism to a great extent.

The implications of White's sui generis view differs largely from a strict postlapsarian view, as held by Andreasen. As we have seen, these implications affect what they believe is possible for human beings.

4.2.2 The Nature of Man

We may begin by comparing M.L. Andreasen's strong statement that came in reaction to *Questions of Doctrine* stating that Adventists do not believe in original sin. It is clear that Andreasen also believes that Ellen G. White supports this view, although he does not quote her or expand more on the topic in this particular context. In claiming that Adventists do not believe in original sin, we may say that Andreasen seems to have been both right and wrong according to White. As we have seen, she does not concur with original sin in all its aspects of the original sense, which is the Augustinian sense. However, she does use the term original sin herself and believes that human beings have inherited propensities of disobedience from Adam which make them far less able to stand against Satan's temptations. She argues that Christ did not share in these propensities of disobedience. Once again we see that some of her statements on the issue are ambiguous or at times even paradoxical when she is talking about excellence of character and God's people being partakers of the divine nature and at the same time, talks of them being accepted at the final judgment despite their sinfulness and unworthiness. As we have seen, she talks about these things in the context of Christ our righteousness and of being dependent on Christ's provisions of grace through repentance.

Although M.L. Andreassen clearly does not believe in original sin, he too, does believe that human beings inherit something from Adam. Despite that, however, he argues that God has promised hatred towards sin as a means of overcoming sin. Thus, from the very beginning, he claims that it was possible to be sinless. He believes that Enoch, for instance, was a sinless person. However, he argues that when Christ took on human sinful nature and

had no advantage over human beings, he showed what was possible for human beings. Thus, he does not say that victory over sin for human beings is completely dependent on Christ's sinlessness since he is arguing that it was a possibility long before the incarnation. However, his argumentation falls if Christ did not demonstrate the possibility of gaining victory over sin while in the human nature. It would be strange if human beings were capable of something that not even Christ had demonstrated to be possible.

Another aspect regarding the changeability of the human sinful nature relates closely to their view of the atonement. In arguing for a total eradication of sin, the human sinful nature is changeable, according to Andreasen. White, on the other hand argues that this nature will not change before the judgment, but as a result of the final judgment and in an instant.

Thus, we can see how White's view of original sin and the nature of man is in harmony with her Christology. However, we may confidently argue that Andreasen's argumentation that human beings are capable of gaining complete victory over sin to the same extent that Christ did, does not find support in the writings of White. Yet, Andreasen holds a very high and humanistic view of man and claims that human beings play a significant role in the cosmic conflict in the last days. This becomes quite evident as we analyse and compare Andreasen and White's views on the remnant.

4.3 Regarding the Remnant

4.3.1 The Remnant Before the Close of Probation

Firstly, we will discuss M.L. Andreasen's idea of how human beings play a significant role in the last days, that is, before the close of probation. He argues that they will vindicate God's name through their perfect obedience to the law. We have seen how he describes this group of people as the last generation. The reason for this demonstration of perfect commandment-keeping is Andreasen's claim that God must disprove Satan's accusations that no one can keep God's law. We will discuss this idea again later on. He believes that it is still possible for God to be defeated by Satan if God cannot disprove his accusations and thus stand vindicated. The last generation who he also calls the one hundred and forty-four thousand will make a demonstration that perfect law-keeping is possible and they will prove what no other generation has done before them and that no generation before them had any excuse not to keep God's law. We should add, however, that Andreasen does not suggest that the human beings in the last generation need to overcome sin by their own strength. He is always talking

about overcoming sin through God's help. However, he places total sanctification and eradication of sin in one's life as a pre-requisite for salvation.

On the other hand, we have seen Ellen G. White's description of God's remnant before the close of probation, which is quite different. She describes the pre-judgment mission of the remnant as being faithful, as proclaiming the gospel, as waiting eagerly for Christ's return, as having respect for God's law and as having the spirit of prophecy among them. However, there is no added pre-requisite for salvation for the remnant than for all human beings at all times.

If we are to compare their views on law-keeping, Andreasen talks about perfect commandment-keeping while White talks about having respect for God's law. The reason for this difference may lie in where in time they place the words of Revelation 14:12 'Here are they that keep the commandments of God and the faith of Jesus.' We have seen that Andreasen places this declaration as God's disproof of Satan's accusations prior to the close of probation. White, on the other hand, places this declaration post-judgment when God's saints have already had their sins blotted out. That is not to say that she does not put the law as a standard of character in the judgment. She defines sin as transgression of the law. However, she does not place perfect obedience of the law as a pre-requisite for passing through judgment. Rather, a respect for God's law, a profound desire and strive to keep the entire law, but an acknowledgement of one's failure to do so perfectly and thus repentance. According to Andreasen, only perfect law-keeping is acceptable. He is much more absolute in his argumentation than White. But one may understand his reason for being absolute on this idea seeing that he emphasizes that God must meet Satan's accusations.

This is such a crucial point in his argumentation because his entire idea of a last generation, who needs to demonstrate that the law can be kept, clings on this point. If God does not need to disprove Satan, then neither does a last generation need to come to God's aid in this demonstration.

While Andreasen argues that God must meet the accusations of Satan that he cannot produce a commandment-keeping people, White argues rather for what may be the opposite. In Zechariah's vision, she describes how Satan points out how God's people have failed to keep God's law '«Are these the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts?»'²⁴⁰ She then continues to describe how Satan points out their selfishness, how they

²⁴⁰ White, *Prophets and Kings*, 588.

have loved the things of their world and even hating one another. She talks about how Satan even believes that these human beings are not better and more worthy of being saved than himself and his angels. He even accuses God of not being just if he accepts and saves these people.

According to Andreasen's idea of the perfect generation who will vindicate God's law by their perfect obedience of it, God would then defend this people and point to their perfect obedience with the declaration from Revelation 14:12. However, that is exactly what God does not do, according to White. Instead, she says that Christ rebukes Satan and points to his own life which he has given for them. She describes Christ as not being concerned with disproving Satan's accusations against his people at all. He knows their imperfections, points to their repentance and faith. This is the only defense God does for his people. In this description of the remnant, White truly defies the very foundation of Andreasen's last generation theology, namely that of God needing to produce a group of people who can demonstrate perfect commandment-keeping in order to vindicate God from Satan's accusations that no one can keep his law.

It is interesting to note that Andreasen's view implies that God is somewhat subject under Satan's accusations. We have seen this in how he emphasizes that God must meet Satan's challenge. It seems as if Andreasen believes that God is dependent on Satan's view of him. This idea implies that Andreasen has a certain image of God as being subject also to Satan's sense of justice. White, rather on the contrary, places God in a much more superior position in relationship to Satan. From her argumentation, we can clearly see how God does not feel obliged to respond to Satan's accusations at all. God is definitely not concerned with proving to be just according to Satan's sense of justice. Satan's sense of justice is perhaps what seems most logical, but White portrays Christ's defense of his people not as logical. If it were logical, God's people would have to deserve to be saved. We will return to the idea of logic in our final analytical summary.

What both Andreasen and White see as the mission of the remnant prior to the close of probation is crucial in order to understand what they believe will be their mission after the close of probation.

4.3.2 The Remnant After the Close of Probation

It is important to note that what Ellen G. White says about sinlessness and also about the vindication of God's law and character, she always places post-judgment after the close of probation. She argues that as a result of the judgment, the sins of God's people will be blotted

out and they will be sinless being sustained by God's grace during the time of trouble. Placing this after the judgment is radically different from placing it before judgment, as Andreasen does. In placing these things before the judgment, Andreasen makes them a pre-requisite for passing through judgment.

In addition, sinlessness as a requirement for salvation is needed in order to live during the time of trouble, according to Andreasen. The demonstration prior to the close of probation is not sufficient. He claims that the last generation still needs to pass being unsustained by divine aid. We have seen that he argues that gaining victory over sin needs to be done with God's help. However, during this time of trouble, he portrays the last generation as being on their own. However, by this last demonstration, God will stand fully vindicated. He believes that Satan will be let loose and able to test them to the uttermost, but they will not fail.

Also here, White's view of the post-judgment mission of the remnant is different. Firstly, she is not in agreement with Andreasen on what it means to live without a mediator. We have seen how she talks about this as mostly a consequence for the wicked, which will no longer be shielded by God's grace as they have been before, since God will not restrain Satan. In another sense, she is also talking about God's people standing without a mediator, and by this she means that they no longer need to be supplied by grace since they are already saved, but they will be sustained by grace and protected by God's angels.

She also talks about God's law and character being vindicated during this time, but this demonstration should not be confused with Andreasen's view. White sees this demonstration of God's love and justice as a result of Christ's mercy towards them in the final judgment. The vindication of God's law and character is done through Christ and is a gift from Christ, but shown in his people.

In summary of their views of the remnant then, we can say that the remnant play a significant role in vindicating God's name against Satan's accusations, according to Andreasen. White on the other hand, views the role of the remnant as being more missionary. The remnant definitely do not need to come to God's aid in the cosmic conflict according to White. This difference is made even more evident in their contrasting views of how God responds to Satan's accusations. We have seen how White's view on this point truly undermines the very foundation of Andreasen's last generation theology.

Lastly, we have also seen that what Andreasen places before the close of probation, White places as a result of passing through the judgment and thus after the close of probation. While Andreasen claims that the last generation will vindicate God's name without divine aid during the time of trouble, White argues that the vindication of God's name is done through

Christ, but shown in his people who have already been saved and who are sustained by grace during the time of trouble.

4.4 Analytical Summary

Having discussed their theologies of the remnant, we can safely say that there are core elements in their ideas which are radically different. For instance, we have seen how their theologies not only differ on the level of certain topics such as Christology and original sin, rather, we have seen how their fundamental Biblical theology of a cosmic conflict differ largely from each other. They both write from the world view of a cosmic conflict, although some would perhaps argue that Andreasen only does so seemingly while White does so to a much greater extent. This has implications for their soteriology, as we have already discussed, and explains perhaps better why they differ to such a great extent in their soteriological views.

In summary, we can say that they radically differ in their views of what the prerequisites for salvation are. They also differ in their views about Christ's nature and about what human beings are capable of. Also in their description of the significance and mission of the remnant, we have seen that they place last day events and promises in different orders, which, as a result, has fundamentally different implications. However, and perhaps even more importantly, they differ largely in their image of God which we have seen in their description of the cosmic conflict. Andreasen describes God as somewhat weak and subject to Satan's accusations. He also portrays God as being dependent on the aid of human beings in defeating Satan and as not providing a sufficient redemption for human beings. The image of God which we perceive from Andreasen's theology is of a God who has extremely high standards and requirements for salvation.

White on the other hand, describes God as being infinitely superior than Satan and as not being concerned about his accusations neither against himself nor his people. She does not portray God as being dependent on human aid in defeating Satan, but of God having provided full redemption and of having already defeated Satan. She also describes God as being infinitely merciful beyond reason.

It has become evident, therefore, that some of their very basic views, which are fundamental in Christianity, differ from each other to a great extent. Some observations as to what some of the implications of these differences may be, will be discussed in the next and final chapter.

CHAPTER FIVE

SOME OBSERVATIONS, FINDINGS AND CONCLUSION

5.1 Some Observations and Findings

This chapter will provide a few observations and findings as a result of this study. Some of these observations may also be linked to what I see may be the consequences of a last generation theology. I will attempt to answer the question probing why many Seventh-day Adventists still believe that M.L. Andreasen's last generation theology truly represents Adventism and finds its support in the writings of Ellen G. White.

Firstly, we may say that although we have seen that Andreasen and White differ greatly in their views, their theologies are still comparable. Andreasen's theology of the last generation and White's theology of the remnant are comparable because both claim to be talking about the same group of people, the remnant, that is the hundred and forty-four thousand. In addition, Andreasen claims that his view of the remnant is supported in the writings of White. This is clear in his extensive quoting of her. It seems strange therefore, that it is possible to quote her so extensively, but misinterpret her to such a great extent.

Their views may seem very similar at a first glance due to the use of same terminology, but by studying the context in which their statements occur, it becomes clearer and clearer that they attach different meanings to these concepts. So far, we have seen that Andreasen is quite clear and systematic in his description, although a few statements seem somewhat ambiguous. Andreasen's concern with logic makes it easy to follow his train of thought. However, it may also make his ideas in danger of following logic for the sake of logic. Andreasen's writings are also considerably less than those of White and it is easier to get a complete view of his ideas. White, with a vast amount of books, articles and letters, often seems much more difficult to comprehend. We have seen how it is not always easy at first sight, to understand White on some of these topics which we have studied, such as her Christology and also on her ideas about perfectionism. Several of her statements seem indeed paradoxical. However, taking a closer look and with deeper study, one interestingly discovers that her main points often lie in the seemingly incongruent. That is, when her statements seem contradictory at first, one may often discover her intention by combining seemingly contradictory statements. She does not seem to be very concerned with logic and appears to be willing to risk being misinterpreted in order to explain the truth as she sees it.

We should also add that since perfectionist thinking has been present and taught in many circles within Seventh-day Adventism, probably since its very beginnings, it is easy to read White through the lenses of perfectionism, especially since she uses much of the same terminology. This may result in an apparent harmony between Andreasen and White, both when reading her quotes in Andreasen's books and when reading White on her own. In other words, for many Seventh-day Adventists, it may be difficult to remove the lenses of perfectionism in their reading of White. We should be careful, however, to accuse neither Andreasen nor those who support him, of misusing the writings of Ellen G. White. It may be their sincere opinion that she defends these ideas. That is not to say, that the use of her writings in this way is justifiable. As we have seen, she writes much and is very clearly in opposition to many of these views. For a theologian like Andreasen, it does seem strange if he has not stumbled upon her arguments speaking against his ideas. Indeed, just from reading *The Great Controversy*, which is one of her most famous books and among the most systematic treatments of this topic, we have seen how she does not defend Andreasen's last generation theology.

However, the result of a reading of White through the lense of Andreasen is very problematic and has several implications. Some readers/theologians endorse the last generation theology while others reject it. George Knight's observation is perhaps a good description: 'Individuals and groups within the church either agree with his theology or they must react against it. Neutrality is not an option for those who understand his teachings.'²⁴¹ Firstly, there may be those who reject the writings of White due to an impression that she supports views such as perfectionism and salvation by works similar to that of Andreasen. Many may hold that such views are not in harmony with the Bible. Secondly, there may be those who hold that Andreasen's last generation theology is defensible in her writings. For these, Andreasen's image of God as being somewhat weak, but simultaneously demanding, can be unhealthy. The danger is that a Christian who holds these views may feel under much obligation and may feel highly significant in the process of the vindication of God's name through perfection in one's life. If such perfection is not obtained, the discouragement will be tremendous and one's focus on perfectionism may be all-consuming. This may be the result of those who preach, teach and publish on this topic within the Seventh-day Adventist Church claiming that many Adventists have rejected what they believe to be 'true Adventism'. Some

²⁴¹ Knight, *A Search for Identity*, p. 144.

also hold the view that Andreasen was treated badly by the leadership of the General Conference since he reacted so strongly to *Questions of Doctrine*, and they create sympathy for him and his ideas.²⁴² Fortunately however, many reject the last generation theology of Andreasen and views it as incongruent with Adventism and with the Bible. The Seventh-day Adventist theologian, Woodrow Whidden, poses a strong critique against M.L. Andreasen's last generation theology by interestingly noting that:

What it seems that the last-generation advocates are unwittingly doing is suggesting that somehow Jesus had some sort of advantage over all the rest of us and thus He is not really the best example for perfectly overcoming temptation. Can we really say that those of the final generation are better exhibits of obedience by faith than Jesus? Such a suggestion seems to border on the truly incredulous when it effectively claims that Christ's followers are greater examples of a working faith than Christ Himself!²⁴³

Whidden here notes a paradox in Andreasen's theology which we have also seen about how Jesus lived a sinless life, but that that life was insufficient as opposed to the sinless lives of human beings. One may hope that most Seventh-day Adventists would discover how Andreasen's theology is problematic and neither compatible with White nor representative of true Adventism.

Several of the ideas that Andreasen presents were also the reason why Seventh-day Adventism was seen as a sect. Hence, the reason why Donald Barnhouse had those conversations with the Seventh-day Adventist leaders in order to get a better understanding of their doctrine on these topics. After these conversations, Seventh-day Adventists were viewed as more much more evangelical than many other Christian denominations had previously thought. Yet still today, since there are still many Seventh-day Adventists who hold to the last generation theology or who particularly focus on perfectionism, Adventism may be danger of being accused of holding to these ideas officially.

5.2 Conclusion

First, we have seen an apparent and finally clear dissonance between the theologies of White and Andreasen regarding the last generation and of the remnant. What may at first have seemed more in harmony; has shown to be largely divergent. We have, perhaps surprisingly, seen more dissimilarity between Andreasen and White than we have seen of similarity.

²⁴² Dennis Priebe, «Fifty Years Under Review» Dennis Priebe Seminars; available at <http://www.dennispriebe.com/new/node/46>; site accessed 29 April 2016.

²⁴³ Whidden, *The Judgment and Assurance*, 147.

Having such distinct views on the very basic levels of theology, we must conclude from this study, that we have not seen compatibility between Andreasen's last generation theology and White's theology of the remnant. Furthermore, only a misinterpretation or superficial reading of White on this topic would begin to defend Andreasen's last generation theology.²⁴⁴

Secondly, we have observed that the differences between their theologies have many implications on Adventism. One of the great challenges that the Seventh-day Adventist Church is facing today is that several well-known theologians, pastors and laymen preachers do endorse the last generation theology, either in part or in full, as we have seen in our introduction. Although the church should be open to various views on theological issues, the difference between Andreasen and White on this issue touches on foundational and core elements that provide the basis for Seventh-day Adventist doctrine. These views may, if they have not already, cause schism within the church. The future of the impact of Andreasen's last generation theology lies in the hands of Seventh-day Adventist theologians as well as pastors and laymen preachers. These all have the possibility of teaching members to read White without the lenses of Andreasen and perfectionist thinking in order for them to discover for themselves, that she does not defend his views on this topic at all.

²⁴⁴ That is of course not to say that Andreasen and White are not compatible as theologians in general, as our study has been limited to this topic and some topics which are related to this one. They may be in agreement on other topics and Andreasen's writings should of course not be altogether rejected.

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